

AN
EXPLANATION

Of the SHORTER

Catechism,

Compos'd by the

Assembly of DIVINES
at *Westminster*.

With a plain and familiar METHOD
of instructing the younger Sort in
that CATECHISM.

Specially intended for GOVERNOURS
of FAMILIES; and humbly sub-
mitted to the candid Judgment of
the Godly and Judicious Reader.

By *THO. LYE*, M. A. and late Minister of the
Gospel at *Albhallows Lombard-street*.

Υποϋπασιον ἔχει ὑγινώσων λόγων, 2 Tim. I 13.
Τὰ σοιχεῖα τ' ἀρχῆς τῆς λογίας τῆς θεῆς, Heb.
5. 12.

L O N D O N :

Printed by R. J. for *Tho. Parkhurst*, at the
Bible and Three Crowns in *Cheapside*, near
Mercers-Chappel. 1702.

49 1/2. 118.4

C 1281.11 *

M
be
ha
grea
crit
for
your
to pu
and
and
you.
mod
ers.
may
dust
tant
and
wife
of W
Du
as
not
ven
7
begs
Lov
lies
pha
ted

T O T H E
Worshipful Henry Henley, Esquire.

Honoured Sir,

MY hoary head, dim eye, and shaking hand, do loudly alarm me to conclude, that my life draws nigh unto the grave. But of a truth I cannot so easily depart hence 'till I have left some, though but a little, Testimony of that great Regard I have justly borne you, ever since I could truly write my self Man, or Minister. Worthy Sir, I have been for many years fully convinc'd of the truth and depth of your Humility and Self-denial. I know you earnestly desire to put into your Port, without Pomp, or sound of Trumpet; and therefore dare not proclaim to the world, what the great and gracious God hath done in you, for you, and for His by you. Only you will not look on it as an affront to your modesty, if I turn the Euge's you deserve, into Fervent Prayers. O then that the God of all grace would grant, that you may more and more evidence your self to be a true, industrious, indefatigable Patriot. That your Family may continue to be, like that of Philemons, a little Church, and your self like Joshua, or David, walking therein wisely in a perfect way. May the loins as well as mouths of Widows and Orphans go on to bless you. Let poor desolate Outcasts still own you, as their compassionate Gaius, as their discreet Obadiah. May you——But I dare not proceed. I only beg your pardon for giving my Soul vent thus far.

This little Book, which is cast at your foot, and humbly begs your Patronage, I have wholly design'd as a Legacy of Love for poor, ignorant, and unbelieving persons and families; but more especially for your neighbouring Town, that dear place where I first drew my breath, and exercised my Ministry. The Lord knows how I long after

The Epistle Dedicatory.

them all in the bowels of Jesus Christ. Oh that they, and all whose Names are written in the book of life, might so know God, and Jesus Christ, whom he hath sent, as that their knowledge might be to them an evidence of, as well as an entrance into, eternal life.

That which hath undone us, and leaves us so naked, so exposed to an inundation of Popery, Superstition, Heresie, Atheism, is certainly our gross ignorance of the sound and saving Principles of the Oracles of God. And if there be a probable or possible way for our escape, it must be **Church and Family-instruction** in those Principles. For the speedy and successful advance whereof in **Families**, I have prepared this plain Manual, which, if upon a strict perusal it appears to be consonant to the holy Scripture, and to the Doctrine of the Church of England, (and no further) I beg your promoting of the serious use and improvement of it. The God of Truth smite on it, and the Families that seriously use it, even then when I am gather'd to my Fathers.

I have no more, but to bespeak your aged self, your only Son, and every hopeful Branch of your whole Exemplary Family, in the Apostles Language, Heb. 13. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, make you perfect in every good work, &c.

So Prays your

Clapham, June
11th, 1675.

Servant for Jesus sake,

THO. LYE.

Q. 1.

Q. 1. **A**RE there any Rules Proposed to be observed in Catechising? *A. Yes.*

Q. 2. Is there a Title to those Rules? *A. Yes.*

Q. 3. Which is the Title to those Rules?

A. A Form of Examination according to the Rules or Method proposed to the observed in Catechising.

Q. 4. Is Catechising an Ordinance? *A. Yes.*

Q. 5. Whose Ordinance? Is it God's? *A. Yes.*

Q. 6. How do you prove it?

A. I prove it out of Prov. 22. 6. Train up (or Catechise) a Child in the way that He (or She) should go, and when they are Old they will not (or at least they should not) depart from it.

Q. 7. How many Rules are there to be observed in Catechising?

A. Seven.

Q. 8. Which is the first Rule to be observed in Catechising?

A. Let the Question be barely propounded, and the Answer returned.

Q. 9. What is the second Rule?

A. Try the Child's understanding, whether He (or She) doth discern Truth from Falshood.

Q. 10. How shall the Child manifest that?

A. Only by saying, Yes or No, to such short Questions as may be raised from the preceding Answer.

Q. 11. Where are they set down?

A. Next to the Answers.

Q. 12. Why is this necessary?

A. Because to repeat words, and not to understand the Truths contained in them, is but to act the Parror, and profits very little.

Q. 13. But how must the Child be made to say, Yes or No?

A. Without Book only.

Q. 14. Why then do we use to Read them?

A. For two Reasons. 1. Because we should learn to Read them exactly. 2. Because the oftner we do Read them, and the better we do Consider them, the more capable we shall be to Answer them truly without Book, if we should (at any time) be so examined.

Q. 15. What is the third Rule?

A. Try the Child's ability to express His (or Her) knowledge of the meaning of every hard and difficult word or phrase in the preceding Answer.

Q. 16. *What Reason is there for this ?*

A. Because we cannot rightly apprehend Truths, unless we clearly understand the meaning of those words in which Truths are wrapt up.

Q. 17. *What may be of special use for an help to the Child herein ?*

A. The Alphabetical Table at the end of this Catechism.

Q. 18. *How may I find any difficult word in the Table ?*

A. Mark with what Letter it begins, and then look for it under the same Letter in the Table.

Q. 19. *How may I know the difficult words in the Answers ?*

A. Note, That every difficult word explained in the Table is printed with a black *English* Character in every Answer.

Q. 20. *What is the fourth Rule.*

A. Draw the whole Answer into several Doctrinal Propositions, (if it contains more than One) and bid the Child prove each or either of them by Scripture.

Q. 21. *Why should the Answer be drawn into several Doctrinal Propositions ?*

A. For two Reasons. 1. Because there are several distinct Truths contained in several Answers of the Catechism. 2. Because the more distinctly and particularly any Truth is proposed, the more capable the Child's understanding is to apprehend it.

Q. 22. *Why must the Child prove each of these Doctrinal Propositions, by Scripture ?*

A. Because the Holy Scriptures are the only Foundation and Proof of Infallible and Saving Truth.

Q. 23. *What is the fifth Rule ?*

A. Take the several Scriptures annexed to the Answer, and in order propose them distinctly to the Child : and ask Him or Her, what He or She observes from each or either of them.

Q. 24. *When no Scriptures are annexed to an Answer what must we do then?*

A. Take the several Scriptures annexed to the several Doctrinal Propositions drawn out of the several Answers, and in Order propose them distinctly to the Child; and ask Him (or Her) what He (or She) Observes from each (or either) of them.

Q. 25. *Why is this advice given?*

A. Because the Scriptures are not at any time to be read but with special observation, for the exercise and increase of our knowledge, and direction of our practice.

Q. 26. *What is the sixth Rule?*

A. Propose such usual Objections from Scripture or Reason as seem to contradict the Truths asserted.

Q. 27. *Why is this requisite?*

A. Because the clearing of Doubts and Objections makes much to the enlightning and confirming of the understanding, in its clear apprehension of, and firm assenting to any Truth.

Q. 28. *What is the seventh Rule?*

A. Particularly improve and apply the several Truths which have been opened and proved by Scripture.

Q. 29. *On what account ought this to be done?*

A. Because the excellency of Truth lyes chiefly in the improvement, and particular application of it to the benefit of our selves and others.

Q. 30. *How manifold is an Answer in the Catechism?*

A. Twofold. Doctrinal, or Practical.

Q. 31. *What is a Doctrinal Answer?*

A. That which lays down particular Truths to be known and believed.

Q. 32. *How is a Doctrinal Answer to be applied?*

A. Two ways. 1. By way of Information of the judgment in some particular Consequences which do naturally follow from it. 2. By way of Confutation of Errors against it.

Q. 33. *What is a Practical Answer?*

A. That which speaks concerning graces to be improved, duties to be performed, sins to be avoided.

Q. 34. *How is a Practical Answer to be applied?*

A. Three ways. 1. By way of Examination of our state and ways. 2. By way of Exhortation, to improve those Graces, and to perform those Duties. 3. By way of Dehortation, to avoid those sins.

Q. 35. *Why do these words, Tell then, usually go before?*

A. Note, That these words, Tell then, do usually go before the Use that is made of the Truths immediately foregoing.

An Explanation of the *Assemblies* Shorter Catechism.

Question.

What is the chief end of Man?

A. Man's chief end is to glorifie God, and to enjoy him for ever.

Do you believe that there is a God? *Heb. 11. 6.* even the living and true God? *1 Thes. 1. 9.* **Yes.** Doth it plainly appear that there is a God, FROM the common light of natural Reason, AND the consent of all Nations? *Rom. 1. 19, 21, 28.* AND from Conscience its accusing us, when guilty, and excusing us, when innocent? *Rom. 2. 14, 15.* AND from the works of Creation? *Rom. 1. 20.* AND of Providence? *Psal. 19. 1, 2, 3. Dan. 4. 34, 35.* **yes.** Did God make man chiefly for this end, that man might glorifie God, and enjoy him for ever? **Yes.** Or that man might live as he list, or seek himself, or make himself great? **No.** *Phil. 2. 21.* May man make any thing else his ultimate and principal end, besides the glorifying and enjoying of God? **No.** But may not man have divers subordinate and less principal ends? **yes.** May he not study and be diligent in his particular calling, that he may nourish his own body?

Ephes.

Ephes. 5. 29. And suitably provide for himself and family? *yes. 1 Tim. 5. 8. 1 Thes. 4. 11, 12.* But in these, and all other actions, designs, enjoyments, ought not man chiefly and principally to aim at the glorifying and enjoying of God, in them, and by them? *yes.* Is God capable of receiving the least addition to his Essential glory, and Infinite perfection? *No. Job 22. 2. and 35. 7. Psal. 16. 2.* Are men then said to glorifie God, when they extol his greatness, and testifie their acknowledgment of his glory? *yes. Psal. 50. 23. Rev. 14. 7.* Is it then man's chiefest duty, to endeavour to manifest and make known God's name, honour, praise, and glory, in all his undertakings? *yes.*

Well then, will you promise, in the strength of God, to be most careful, both with your heart, lip, and life, thus to glorifie God? Nay, are not you, and all men, most strictly bound so to do? *yes. Psal. 29. 1, 2. Mat. 5. 16. 1 Cor. 6. 20.* Doth man's true happiness and highest blessedness, consist in the full vision, and fruition, or enjoyment of God, and that for ever? *yes. Psal. 144. 15. 1 Cor. 13. 12.* Or in the enjoyment of the pomps, profits, pleasures, honours, interests of this World? *No. Prov. 23. 5. Eccles. 1. 2.*

Well then, will you, through grace assisting, sincerely endeavour so to glorifie God here, as that you may be capable to enjoy him for ever hereafter? *yes. Phil. 2. 12. 2 Pet. 3. 11, 14.*

1 Proposition. Man's chief end is to glorifie God, *1 Cor. 10. 31. Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God, Rom. 11. 36.*

2 Prop. Man's chief end is in, or next to the glorifying of God, to enjoy him for ever, *Psal. 73. 24. to the end, Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee. 26. God is the strength of my heart, and my portion for ever, Joh. 17. 21, 22, 23.*

Q. 2. What Rule hath God given to direct us, how we may glorifie and enjoy him?

A. The Word of God, which is contained in the Scrip-

Scriptures of the **Old** and **New Testament**, is the only **Rule** to direct us, how we may glorifie and enjoy him.

Is that the Word of God which is contained in the Scriptures of the Old and New Testament? **yes**. Are the Holy Scriptures then the Word of God written? **yes**. Were all the Holy Scriptures immediately inspired and indited by the Holy Ghost? **yes**. 2 *Tim.* 3. 16. 2 *Pet.* 1. 21. Did the holy Scripture proceed from the wit and inventions of men? **No**. 2 *Pet.* 1. 19, 20, 21. Are the Books commonly called *Apocrypha* of Divine inspiration? **No**. Where they ever receiv'd and own'd as the Word of God by the Church of the *Jews*, to whom the Oracles of God were committed? **no**. *Rom.* 3. 2. *Luke* 24. 27, 44. Do they not contain many gross falshoods, both in Doctrine and History? **yes**. *Tob.* 5. 12. and 6. 6, 7. and 12. 15. 1 *Mac.* 6. 8. with 2 *Mac.* 1. 15, 16. and 2 *Mac.* 9. 5. Doth the Authority of the Holy Scriptures, for which they ought to be believ'd, receiv'd, and obey'd, depend only and wholly upon God, the Author thereof? **yes**. Or upon the Testimony of any Man or Church? **no**. Are the Holy Scriptures therefore to be received, because they are the Word of God? **yes**. 1 *Joh.* 5. 9. 1 *Thes.* 2. 13.

May we not be induced, by the Testimony of the universal Church in all ages and places of the World, to a very high and reverent esteem of the holy Scripture? **yes**. 1 *Tim.* 3. 15. Doth not the constancy of the numberless *Martyrs*, in their patient and joyful suffering the worst of torments for the defence of the Truth held forth in the Scriptures, *Rev.* 6. 9. and the many real and uncontrollable *Miracles* wrought by *Moses*, the Prophets, Christ, and his Apostles, for the confirmation of the Scripture, strongly confirm the Divine Authority thereof? **yes**. *Numb.* 21. 9. 1 *King.* 17. 24. *Mar.* 16. 20. *Joh.* 3. 2. *Act.* 5. 12. Do not the Scriptures manifest themselves to be the Word of God by the Majesty of their stile, *Psal.* 119. 18, 129. *Hos.* 8. 12. The Purity and Heavenliness of the

the matter, *Psal.* 12. 6. and 119. 140. The Efficacy of the Doctrine, to convince and convert Sinners, and to comfort and build up Believers to Salvation? *Pes.* *Acts* 18. 28. *Heb.* 4. 12. *Jam.* 1. 18. *Psal.* 19. 7, 8, 9. *Acts* 20. 32. *Rom.* 1. 16. and 15. 4. And yet is the Spirit of God, bearing witness by and with the Scripture in the heart of Man, alone able fully to perswade it, that they are the very Word of God? *Pes.* *Joh.* 16. 13, 14. *Isa.* 59. 21. *1 Cor.* 2. 10, 15. *1 Joh.* 2. 20, 27.

Tell then, Will you not frequently, constantly, and carefully read and study the Book of the holy Scripture which God hath made? *Josb.* 5. 39. *Act.* 17. 11. *Col.* 3. 16. And receive it with Faith, *Heb.* 4. 2. and Love? *2 Thes.* 2. 10. *Pes.* Is the Word of God the only Rule to direct us, how we may glorifie and enjoy him? *yes.* Can we receive sufficient direction from our own Wisdom only, or from God's works of Creation and Providence? *no.* *1 Cor.* 1. 21. and 2. 13, 14. Is the Word of God a sufficient, plain, and perfect Rule? *yes.* *Psal.* 19. 7. Is the whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, reveal'd therein, either in express words, or just and necessary consequence? *yes.* *2 Tim.* 3. 15, 16, 17. And that plainly propounded, and clearly opened to the weakest understanding? *yes.* *Psal.* 119. 105, 130. *Prov.* 14. 6. *Isa.* 35. 8. Are we not daily to expect new Revelations of the mind and will of God from Heaven? *no.* *Gal.* 1. 8, 9. *Heb.* 1. 1. *Isa.* 8. 20. *Luk.* 16. 29, 31. *Rev.* 22. 18, 19. *2 Thes.* 2. 2.

Tell then, Is there any need of unwritten Oral Traditions, Canons of Councils, or Decrees of Popes, new Articles of Faith, to supply the supposed defect of the written Word of God? *no.* *Mat.* 15. 6, 9. *Isa.* 8. 20. *Deut.* 12. 32. *Jer.* 7. 31. and 19. 5.

Tell then, Will you endeavour that this Word of God may dwell plentifully in you? *Col.* 3. 16. *That through patience, and comfort of the Scripture, you may have hope:* *Rom.* 15. 4. And will you humbly pray to God to give you an heart to do it? *yes.* *Prov.* 2. 1, to 6.

1 Prop.

1 Prop. The Word of God is contained in the Scriptures of the Old and New Testament, 2 Tim. 3. 16. *All Scripture is given by inspiration of God. And Ephes. 2. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. And 2 Pet. 1. 19, 20, 21.*

2 Prop. The Word of God is the only Rule to direct us how we may glorifie God, 2 Tim. 3. 16. *All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and ver. 17.*

3 Prop. The Word of God is the only Rule to direct us how we may enjoy God, 1 Joh. 1. 3, 4. *That which we have seen, and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. 4. And these things write we unto you, that your joy may be full.*

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God; and what duty God requires of man. 2 Tim. 1. 13. *Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus.*

Are all those things which are laid down and taught in the Scripture, infallibly, and alike true? **yes.** Are they all alike useful, and necessary to be known? **no.** Are those things which man is bound to believe and do as necessary to Salvation, the things which the Scriptures do principally teach? **yes.** And must we believe, i. e. assent, or give credit to every truth in the Scripture concerning God in Christ? **yes.** Joh. 20. 31. Joh. 14. 1. and 17. 3. And that because of the authority of God himself, whose word the Scriptures are? **yes.** Is not a Christian bound to believe any thing, as a point necessary to Salvation, that is not revealed in the Scripture? **no.** And doth man, as God's creature and subject, owe obedience to God's revealed will? **yes.** Mich. 6. 8. And is this another thing that the Scriptures do principally teach, viz. all matters of practice, which are

are necessary to Salvation? **yes.** And is not a Christian bound to do any thing as necessary to Salvation which is not taught in the Scriptures? **no.** Are not the principal heads of Doctrine in the Scripture sometimes summ'd up in these two words, Faith and Love? **1 Tim. 1. 14. 2 Tim. 1. 13.** Faith and Repentance? **Act. 20. 21.** Faith and a good Conscience? **1 Tim. 1. 19.** exemplified by *Paul* in his publick confession? **yes. Act. 24. 14, 15, 16.**

Will you then make it the summ of your care to learn to believe and do that which the summ of the holy Scripture teacheth? **yes.**

Q. 4. What is God?

A. God is a **Spirit**, infinite, eternal, and unchangeable, in his **Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth.**

Is God a most pure **Spirit**? and that without body, or bodily parts? **Deut. 4. 15, 16. Luke 24. 39.** Or passions? **yes. Acts 14. 11, 15.** Is God invisible? **yes. 1 Tim. 1. 17.** Is God a corporeal bodily substance? and may he be seen with our bodily eyes? **no.** Is God a man like unto us? and hath he eyes, ears, hands, and a mouth, as we have? **no.** Doth not the Scripture attribute eyes, and ears, **Psal. 34. 15.** a mouth, **Isa. 1. 20.** and hands, to God? **Heb. 10. 31. yes.** Are these bodily parts properly in God? **no.** Or doth God condescend to our weak capacity, and speak after the manner of men? **yes.** And by his eyes do you understand his watchful Providence? by his mouth, the revelation of his truth or mind? by his hand, his power? **yes.** **Well then,** Will you not worship this God in Spirit? **yes.** Is God in and of himself **Infinite** in being? **Exod. 3. 13, 14.** and in glory? **Act. 1. 2.** and in blessedness? **1 Tim. 6. 15.** and in perfection? **yes. Mat. 5. 48.**

Well then, Is not God therefore alone, in, and unto himself all-sufficient? **yes. Gen. 17. 1.** Doth or can he stand in need of any creatures which he hath made? **no. Act. 17. 24, 25.** Is not God finite, as all creatures are? **no.** Is God immense, without any measure, bounds

bounds or limits of place, time, or perfection? **yes.**
Jer. 23. 23, 24. Doth God fill all things and all places?
 is he every-where present? and is his general and
 essential presence equally every-where? **yes.** *Psal.* 139.
 1, to 13. Is not God said to be with his more special
 and gracious presence amongst his People? **yes.**
Zach. 2. 10, 11. Is not hereby the special manifestation
 of his glorious presence said to be in Heaven? **yes.**
Mat. 6. 9. And yet are the Heavens, or the Heaven
 of Heavens, able to contain him? **no.** *1 King.* 8. 27. Is
 not God **Eternal** in being? **yes.** *1 Tim.* 1. 17. From
 everlasting to everlasting, and that without either be-
 ginning, succession, or ending? **yes.** Had God a be-
 ginning, as all creatures have? **no.** Had Angels, and the
 Souls of men, a beginning? **yes.** Were they not from
 everlasting? **no.** Shall they not be to everlasting?
yes. Could God possibly have a beginning, and shall he,
 or can he possibly have an end? **no.** Is God **Un-**
changeable, always the same, without the least alter-
 ration? *Mal.* 3. 6. and that in his nature, *Psal.* 102.
 25, 26, 27. and in his counsels and purpose? *Isa.* 46.
 10. *Numb.* 23. 19. in his special love and favours?
yes. *Rom.* 11. 29. Is the Lord subject to change, as
 creatures are? **no.** Is not God said to repent of what
 he had done? **yes.** *Gen.* 6. 6. *1 Sam.* 15. 11. Doth not
 God hereby only declare his will to change his work,
 without the change of his will? **yes.** Is it proper to
 God to be infinite, eternal, and unchangeable in his
 being, and in all his perfections? **yes.** Is it impossible
 for God to be otherwise? **yes.** Are infiniteness, eternity,
 and immutability, God's **incommunicable** Attributes?
yes. Are they such as are not to be found in any crea-
 ture? **yes.** Are wisdom, power, holiness, justice, good-
 ness and truth, said to be God's **communicable** Attri-
 butes? **yes.** Are these proper and peculiar to God
 only? **no.** May creatures be wise, holy, just, good, and
 true? **yes.** Are wisdom, holiness, justice, goodness,
 and truth, in the same manner in creatures, as they
 are in God? **no.** Is any creature infinite, eternal, and
 un-

unchangeable in all these as God is? **no.** Is God infinite
 in **Wisdom**? *Rom. 16. 27.* Is his Knowledge infinite
 and infallible? *Rom. 11. 33, 34.* Doth God know all
 things? *Heb. 4. 13.* Even our very hearts and thoughts?
Ezek. 11. 5. **yes.** Can there be any thing which God
 knows not, or is ignorant of? **no.** Will not God say
 to the wicked at the last day, *I know you not*? *Mar. 7. 23.*
 Doth he not mean, that he knows them not so as to
 own them, and to glorifie them? **yes.** Did Christ, as
 man, know the precise time of the general judgment?
no. *Mat. 24. 36.* Did he know it as he was God?
yes. *Joh. 21. 17.* Doth God want wisdom in some
 things, or at some times? **no.** Doth God do all things
 wisely? **yes.** Is God **Almighty**, or infinite in power?
yes. *Luke 1. 37.* Is he able to do all things? **yes.** *Mat.*
19. 26. Is there any thing too hard for God to do?
no. *Rev. 1. 8.* *Luke 1. 37.* Can God lie? *Tit. 1. 2.* Or
 die? *1 Tim. 1. 17.* Or be tempted with evil? *Jam. 1. 13.*
 Or deny himself? **no.** *2 Tim. 2. 13.* Do not all
 these argue weakness, and not power? **yes.** But can
 God do all things that are not contrary to his nature,
 truth, and will? **yes.** Is not God infinite in **Holi-**
ness? **yes.** *Isa. 6. 3.* Is there any sin in God?
 Doth God love sin, or sinners? Doth he allow any to
 sin? **no.** Doth not God hate sin and sinners, and that
 infinitely? **yes.** *Psal. 5. 5, 6.* Is God infinite in
Justice? Is he just in all things, and at all times, in
 all his decrees and dispensations? **yes.** Is there any
 unrighteousness or injustice in God? *Deut. 32. 4.* Is
 any thing unjust that God doth? **no.** Is God just and
 terrible in his Judgments? *Neh. 9. 32, 33.* And in taking
 vengeance on impenitent unbelievers? **yes.** *2 Thes. 1.*
7, 8, 9. And in rewarding his People through the
 merits of Christ? **yes.** *2 Tim. 4. 8.* Was God just in
 punishing his innocent Son Jesus Christ for the sins of
 his Elect, for whom Jesus did willingly become a
 surety? **yes.** *Heb. 7. 22.* *Rom. 3. 25, 26.* And was he
 also freely gracious to his Elect in providing for them,
 and accepting this surety on their behalf? **yes.** *Rom.*
3. 24. Is God infinite in **Goodness**? is he good in
 him-

himself, and the author of all good, in, and to the creature? *yes.* *Psal.* 119. 68. *Mat.* 19. 17. Is God most loving? *yes.* 1 *Joh.* 4. 8, 16. And doth not God's goodness chiefly appear in his special love and mercy towards his own people? *yes.* *Eph.* 2. 4. Is God infinite in **Truth**? and faithful in fulfilling all the Promises which he hath made to his people? *yes.* *Heb.* 10. 23. Hath God fulfill'd all his threatnings? *no.* *Joh.* 3. 4. with *ver.* 10. Is God then true to his word of threatening, since he made it only conditionally, provided they did not repent? *yes.*

Well then, Since God is thus infinite in his Being and Perfections, is there not due to him from Angels, Men, and every other creature, and from your self in particular, whatever worship, service, or obedience, he is pleas'd to require? *yes.* *Rev.* 15. 12, 13, 14.

1 Prop. God is a Spirit, *Joh.* 4. 24. *God is a Spirit.*

2 Prop. God is infinite, *Joh.* 11. 7, 8, 9. *Canst thou by searching find out God? Canst thou find out the Almighty to perfection?*

3 Prop. God is Eternal, *Psal.* 90. 2. *From everlasting to everlasting, thou art God.*

4 Prop. God is unchangeable, *Jam.* 1. 17. *The Father of lights, with whom there is no variableness, neither shadow of turning.*

5 Prop. God is infinite in his Being, *Exod.* 3. 14. *God said, I am that I am, I am hath sent me unto you.*

6 Prop. God is infinite in Wisdom, *Psal.* 147. 5. *His understanding is infinite.*

7 Prop. God is infinite in Power, *Rev.* 4. 8. *Lord God Almighty, Psal.* 106. 2.

8 Prop. God is infinite in Holiness, *Rev.* 15. 4. *O Lord, thou only art holy, Rev.* 4. 8.

9 Prop. God is infinite in Justice, *Exod.* 34. 7. *The Lord God, that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, Revel.* 15. 3.

10 Prop. God is infinite in Goodness, *Exod.* 34. 6, 7. *The Lord God, merciful, and gracious, long-suffering, and abundant in goodness. 7. Keeping mercy for thousands, forgiving iniquity, transgression and sin.*

11. Prop.

11 Prop. God is infinite in Truth, *Exod. 34. 6. The Lord God, abundant in Truth, Deut. 32. 4.*

Q. 5. Are there more Gods than one?

A. There is but one only, the living, and true God.

Is that God, whom the Scriptures reveal, a true God?

yes. 2 *Chron. 15. 3.* And that not only in his assertions and promises, but true in himself, and in the truth of his nature, and in his discoveries and revelations of himself? yes. 1 *Joh. 5. 20.* Is he-God indeed, and hath he in him the truth and substance of deity? yes. And is he not a God in shew and pretence only? no. *Isa. 45. 20,* to the end. Were not those Idols, which the heathen worshipped as gods, true gods? no. *Jer. 2. 11. 2 King. 19. 18.* Were they false gods? *Jer. 10. 14. and 51. 17. and lies? Jer. 10. 11. and so no gods, as to their nature? yes. Gal. 4. 8. Jer. 5. 7.* Were not those painted and engraven Idols nothing in the World, i. e. nothing of that true Divinity, which their Idolaters conceived them to have, 1 *Cor. 8. 4, 6.* and therefore worshipped and adored them? yes.

Well then, should you not, and will you not chuse and serve this true God, and not Idols? yes. *Josh. 24. 15.* Is not this true God a living God? yes. *Dan. 6. 26. 1 Thes. 1. 9.* Hath God all life in and from himself? yes. *Joh. 5. 26.* And doth he give life to all things? yes. *Psal. 36. 9.* Were the heathenish Idols living gods? no. *Pf. 115. 5, &c.* Or were they dead Idols? yes. *Act. 14. 15.*

Well then, since God is the living God, and you live by him, and in him, *Act. 17. 28.* Will you not live to him? yes. *Rom. 11. 36.*

Are there more Gods than one only, the living and true God? no. *Isa. 44. 6.* Even the Lord *Jehovah*; he, and none but he? yes. *Isa. 45. 22. Jer. 10. 8, 9, 10.* Are not Magistrates called gods? yes. *Psal. 82. 6.* But is not this improperly only, because they are God's Deputies, and receive their authority from the true God? yes. Are there not many that are falsely called gods, but to us there is but one God? yes. 1 *Cor. 8. 5, 6.* Is it not utterly impossible, that there should be more

more Gods than one? **yes.** Can there be more than one infinite, and most perfect Being, that hath its being of it self? *Exod. 3. 14.* and that from Eternity? *Psal. 90. 2. Isa. 41. 4.* and not from another, as their Idols had? **no.** *Psal. 115. 4. Hos. 8. 6.* Is it not vain and unnecessary to imagine that there is more than one Almighty Being that can do all things? **yes.** And must not the true God be the first cause of all things, on whom they must depend, and he on no other? **yes.** Can there therefore be more than one God? **no.**

Well then, Will you have no other God but the living and true God only? *Psal. 73. 25.* And serve him, and none but him? *Mat. 4. 10.* And will you serve him only, and not Idols? *Jer. 44. 4.* And not your Lusts? *Psal. 81. 11, 12.* Nor the Lusts of others? *Gal. 1. 10.* Will you fear him, and not the creature slavishly? *Isa. 8. 13.* and *17. 12, 13.* and trust in him, and in none but him? **yes.** *Isa. 45. 21, 22.*

1 Prop. There is one living and true God, *Jer. 10. 10.* *The Lord he is the true God, he is the living God, and an everlasting King.*

2 Prop. There is but one, only, living and true God, *Deut. 6. 4.* *The Lord our God is one Lord,* *Eph. 4. 6.* *Joh. 17. 3.*

Q. 6. *How many Persons are there in the Godhead?*

A. There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Are there several distinct Persons in the Godhead? **yes.** How many? are there three Persons in the Godhead? *viz.* the Father, the Son, and the Holy Ghost? **yes.** *Psal. 33. 6. Mat. 3. 16, 17.* Or are there more than three? **no.** Or fewer? **no.** Is the Father, God? **yes.** And is the Father the first Person of the Godhead? and that not in respect of time, but order? **yes.** Is the Father of none, neither begotten, nor proceeding? **yes.** Which of the three Persons was made man for us, and became our Redeemer, was it the Son? **yes.** And is the Son, God, as well as the

the Father? and equal with the Father? Is the name of God properly given to the Son, as well as the Father? *yes.* *Joh. 1. 1. 1 Joh. 5. 20.* Are such Attributes which are proper and peculiar to God only, ascribed to the Son? *yes.* Is the Son eternal? *Isa. 9. 6. Joh. 8. 58. Rev. 1. 8, 17, 18.* Is the Son omnipotent? *Heb. 1. 3.* And omnipresent? *Mat. 18. 20.* and omniscient? *yes.* *Joh. 2. 24, 25.* and *21. 17. Rev. 2. 23.* Are the works that are proper to God, ascribed to the Son, viz. the work of Creation? *Joh. 1. 3. Col. 1. 16.* and of preserving the world? *yes.* *Heb. 1. 3.* Is not the same honour and worship given to the Son, that is to the Father? *yes.* *Mat. 28. 19. 2 Cor. 13. 14. Heb. 1. 6.*

Tell then, Will you not sincerely honour and adore the Son, as you do the Father? *yes.* *Joh. 5. 22, 23.* Is the Holy Ghost, God, as well as the Father and the Son? *yes.* Is he not truly and properly called God? *yes.* *Act. 5. 3, 4. Isa. 6. 3, 5, 8.* with *Act. 28. 25, 26.* Are not the peculiar Attributes of God ascribed to the Holy Ghost? *yes.* Is the Holy Ghost eternal? *Heb. 9. 14.* and omnipresent, *Psal. 139. 7.* and omniscient? *yes.* *1 Cor. 2. 10, 11.* Are the works that are proper to God only, ascribed to the Holy Ghost? *yes.* Did the Holy Ghost create the World? *yes.* *Psal. 33. 6. Gen. 1. 2.* Doth the Holy Ghost distribute Divine gifts? *yes.* *1 Cor. 12. 4, 11.* Did the Holy Ghost immediately inspire the Prophets and Apostles? *yes.* *2 Pet. 1. 21.* with *Heb. 1. 1.* Did the Holy Ghost institute Preaching Elders? and doth he govern the Church? *yes.* *Act. 20. 28.* and *13. 2.* Is not the same honour and Divine worship given to the Holy Ghost, that is to be given to the true God only? *yes.* *Rom. 9. 1. Mat. 28. 19. 2 Cor. 13. 14.*

Tell then, since the Holy Ghost is God, will you not tremble to grieve, tempt, or vex this Holy Ghost? or to quench, resist, or reject his divine motions? *yes.* *Ephes. 4. 30. 1 Thes. 5. 19.* Are the three Persons in the Godhead, one, true, eternal God? *yes.* Are there three Gods or Godheads? *no.* Are they all but one and the same God in substance and essence? *yes.*

yes. Or are they divers in substance? **no.** Do all the three Persons subsist distinctly and incommunicably in the same Godhead? **yes.** Is the Father the Son? **no.** Is the Son the Holy Ghost? **no.** Is the Holy Ghost God the Father, or God the Son? **no.** *Joh. 4. 10.* Are not the three Persons really distinguished by their personal properties? **yes.** Is it proper to the Father, from all Eternity, to beget the Son? *Heb. 1. 5, 6, 8.* and is it proper to the Son to be eternally begotten of the Father? *Joh. 1. 14, 18.* and is it proper to the Holy Ghost from all eternity to proceed both from the Father, and from the Son? **yes.** *Joh. 15. 26. Gal. 4. 6.* Are the three Persons in the Godhead equal? **yes.** is not one person greater than another? **no.** Is not God the Father truly said to be greater than Christ, who was his Son? *Joh. 14. 28.* but this is only as Christ was Man, and Mediator between God and Man? **yes.** And not as he is God? **no.** Are all the Persons in the Godhead equal in power and in glory? **yes.** Is not one more powerful or more glorious than another? **no.**

1 Prop. There are three Persons in the Godhead, *Mat. 28. 19. Baptizing all Nations in the Name of the Father, and of the Son, and of the Holy Ghost.*

2 Prop. The three Persons in the Godhead are one God, the same in substance, equal in power and glory, *1 Joh. 5. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one, Joh. 10. 30.*

Q. 7. What are the Decrees of God?

A. The Decrees of God are his eternal purpose according to the counsel of his own will, whereby for his own glory he hath foreordained whatsoever comes to pass. *Ephes. 1. 4, 11, 12. He hath chosen us in him, before the Foundation of the World, that we should be holy, and without blame, before him in love. 11. Being predestinated according to the purpose of him who worketh all things after the Counsel of his own Will. 12. That we should be to the praise of his glory, Rom. 9. 14, 15, 18, 22, 23.*

Are God's Decrees his eternal purpose, whereby he hath

hath foreordained whatever comes to pass? *yes*. Of what date is the purpose of God's decree? is it eternal? *yes*. *Eph. 1. 4.* Doth God purpose any thing in time, which he had not decreed from all Eternity? *no*. Are all God's decrees according to the counsel of his own will? *yes*. *Rom. 9. 15, 18.* As God hath decreed any end, hath he not also by the same decree foreordained all the means thereunto? *yes*. *Eph. 2. 10.* Is the Council of God's Will most wise, and most holy? *yes*. *Rom. 11. 33.* Was God moved to decree any thing by any thing without himself foreseen in his creatures? *no*. *Eph. 1. 4, 11.* Hath God in his Decrees unchangeably foreordained whatsoever comes to pass? *yes*. *Heb. 6. 17. Psal 33. 11.* Do not the alterations in the creatures occasion an alteration in God's purposes? nor proceed from such an alteration *no*. Hath God from all Eternity, by an unchangeable Decree, foreordained those alterations? *yes*. Doth nothing come to pass in time, but what, and when, and how, God hath ordain'd in his Decrees? *no*. Doth not the immutability of God's Decrees offer violence to the free will of creatures? and doth it not take away the liberty of second causes? *no*. *Act. 2. 23. Mat. 17. 12. Act. 4. 27, 28. Joh. 19. 11.* Doth it not take away the contingency of second causes? *no*. *Prov. 16. 33.* Doth it not rather establish it? *yes*. Hath not God decreed so to order all things by his Providence, that they should fall out according to the nature of second causes, either necessarily, freely, or contingently? *yes*. *1 King. 22. 28, 34. Isa. 10. 6, 7.* Hath God foreordain'd all things for his own glory? *yes*. Doth any thing come to pass which doth not serve to God's glory? or which was not intended by God for that end? *no*. Hath God foreseen that sin would be? *yes*. Hath not God foreordained that sin should be? *yes*. *Act. 2. 23.* Is not God then the author of sin? *no*. *Jam. 1. 13, 17. 1 Joh. 1. 5.* Did not God tempt Abraham by way of seducement to sin? *no*. Was it only by way of trial of his faith and obedience? *yes*. *Gen. 22. 1.* Did not God decree to permit and suffer sin to be?

be? *yes.* Do God's Decrees compel or force us to sin? *no.* Doth he not leave us to the liberty of our own hearts? *yes.* *Alt.* 14. 16. Doth not God concur to the action that is sinful? *yes.* *Alt.* 17. 28. And also to the sinfulness and obliquity of the action? *no.* May not God justly desert sinners, and leave them to themselves? *Psal.* 81. 12. and judicially deliver them up to Satan, and to their own vile affections? *yes.* *Rom.* 1. 26. But then doth not God always limit sin, that it shall run out so far only, and no farther, than may be for his glory? *yes.* *Psal.* 76. 10. And doth sin always turn to God's glory? *Rom.* 3. 7. to the glory of his mercy in pardoning, justice in punishing, wisdom in ordering, power in over-ruling it? *yes.*

Well then, Shall we not continue and abound in sin, that God's grace and glory may abound? *no.* *Rom.* 5. 20. with *Rom.* 6. 1, 2.

Q. 8. How doth God execute his Decrees?

A. God executeth his Decrees in the works of Creation and Providence.

Are the external works of God twofold, *viz.* of Creation and Providence? *yes.* Is the work of Creation an execution of God's Decrees? *yes.* And are the works of Providence the execution of God's Decrees? *yes.* Doth God do any thing in the works of Creation or Providence, which he hath not from eternity decreed? *no.* And doth God execute his Decrees according to his infallible foreknowledge, and the free and immutable counsel of his own will? *yes.* *Eph.* 1. 11.

1 *Prop.* God executeth his Decrees in the works of Creation, *Rev.* 4. 11. *Thou hast created all things, and for thy pleasure they are and were created.*

2 *Prop.* God executeth his Decrees in the works of Providence, *Dan.* 4. 35. *He doth according to his will in the army of heaven, and among the inhabitants of the earth.*

Q. 9. What is the works of Creation?

A. The work of Creation is God's making all things of nothing, by the word of his Power, in the space of six days, and all very good.

Is the work of Creation God's making all things of nothing, and that in the space of six days? *yes.* Is it the work of God the Father only? *no.* Is it not also the work of the Son? *yes.* *Heb. 1. 2. Joh. 1. 2, 3.* Is it not also the work of the Holy Ghost? *yes.* *Gen. 1. 2. Joh. 26. 13. and 33. 4.* Did God create all things for himself? *Prov. 16. 4.* and for the manifestation of the glory of his power? *Rom. 1. 20.* and of his wisdom? *Jer. 10. 12. Psal. 104. 24.* and goodness? *yes.* *Psal. 33. 5, 6.* Did God create or make the whole World? *Ast. 17. 24.* and all things therein, whether visible or invisible? and did God create all the Angels? *yes.* *Eol. 1. 16. Psal. 104. 4.* When did God create all things? was it in the beginning? *yes.* *Gen. 1. 1.* Of what did God make all things? was it of nothing? *yes.* And is this properly to create? *yes.* Was there somewhat which God made not, of which other things were made? *no.* Can any create or make a thing of nothing, but the Almighty God? *no.* *Jer. 10. 11.* By what did God create all things? was it by the word of his power only, and that without the use of any instruments? *yes.* *Gen. 1. 3. Psal. 33. 9.* In what time did God make all things? was it in the space of six days? *yes.* *Gen. 1. 31.* Of what quality did God make all things? was all that God made very good? *yes.* Did God make nothing amiss? *no.*

1 Prop. The work of Creation is God's making all things, *Gen. 1. 1.* In the beginning God created the heaven, and the earth.

2 Prop. God made all things of nothing by the word of his power, *Heb. 11. 3.* Through faith we understand, that the Worlds were framed by the word of God, so that things which are seen, were not made of things that do appear, *Gen. 1. 3.*

3 Prop. God made all things in the space of six days, and all very good, *Gen. 1. 31.* God saw every thing that he had made, and behold it was very good; and the evening and the morning were the sixth day.

Q. 10. How did God create man?

A.

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

After God had made all other creatures, did he not then create man? *yes*. Of what kind did God create man? did he create them both male and female, *i. e.* man and woman? *yes*. Did God form the body of man of the dust of the ground? *Gen. 2. 7.* and the woman of the rib of the man? *yes. Gen. 2. 22.* Did God endue man and woman with living, *Gen. 2. 7.* reasonable, *Job 35. 11.* and immortal souls? *yes. Eccl. 12. 7. Luk. 23. 43. Mat. 10. 28.* Should Adam have died if he had not sinned? *no*. Is not temporal death threatened only as the punishment of sin? *yes. Gen. 2. 17.* with *3. 19.* Did God create man after his own image or likeness? *yes*. Did the image of God in man consist in any bodily shape? *no*. Is not the image or likeness of God twofold, *viz.* internal and external? *yes*. Was not man in a more general and large sense like to God in the nature of his soul, it being incorporeal, invisible; and immortal? *yes*. And in his understanding and will, which no visible creature hath but man? *yes*. But did not the internal part of God's image in man more strictly and chiefly consist in knowledge, righteousness and holiness? *yes*. Did God create man in a state of ignorance and sin? *no*. Or in a state of innocency, as knowing, righteous, holy? *yes*. Had man and woman at their creation the law of God written in their Hearts? *Rom. 2. 14, 15.* and a power, personally, perfectly, and perpetually, to fulfil it? *yes. Eccl. 7. 29.* And yet were they not under a possibility of transgressing and falling from this blessed state, and that on this account, because they were left to the liberty of their will, which was subject to change? *yes. Gen. 3. 6. Eccles. 7. 29.* Doth not the external part of God's image consist in man's dominion over the creatures? *yes. Gen. 1. 26.* And did God give man this dominion? *yes*.

I Prop. God created man male and female; after his own image, *Gen. 1. 26, 27.* God said, *let us make man in*

our own image, after our likeness. 27. So God created man in his own image; in the image of God created he him, male and female created he them.

2 Prop. The image of God in man consisted in knowledge, Col. 3. 10. *Ye have put on the new man, which is renewed in knowledge after the image of him that created him.*

3 Prop. The image of God in man consisted in righteousness and holiness, Eph. 4. 24: *That ye put on that new man, which after God is created in Righteousness, and true Holiness.*

4 Prop. The image of God in man somewhat consisted in man's dominion over the Creatures, Gen. 1. 26, 28. *Let us make man, and let them have dominion over all the earth. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.*

Q. 11. What are God's works of Providence?

A. God's works of Providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Is there a Providence? *yes. Prov. 15. 3.* What are the parts of God's Providence? are they his preserving and governing all things? *yes. Doth God, the great Creator of all things, uphold and preserve all creatures, actions, and things? yes. Heb. 1. 3.* What, even from the greatest to the least? *yes. Mat. 10. 29, &c.* Is there somewhat which stands not in need of God's preservation? *no.* And doth God direct, dispose and govern all his creatures, and all their actions? *yes. Dan. 34, 35; Psal. 135. 6. Act. 17. 25. &c.* Is there any person, thing, or action, which is not under, or exempt from God's government? *no.* Are all casual and contingent actions govern'd by God's Providence? *yes. 1 King. 22. 28, 34.* Doth God's Providence extend itself to the sins of Men and Angels? *yes. 2 Sam. 16. 10. 1 King. 22. 21, 22, 23.* But doth not God powerfully

bound, and wisely govern them to his own most holy ends? *yes.* *Gen.* 50. 20. After what manner doth God preserve and govern all his creatures, and all their actions? is it holily, wisely, and powerfully? *yes.* And is it according to his infallible knowledge? *yes.* *Act.* 15. 18. *Psal.* 94. 8, to the 12th. And according to the free and immutable counsel of his own will? *yes.* *Eph.* 1. 11. *Psal.* 33. 10, 11. And that in a most holy manner? *yes.* Is there any want of holiness, any sin, or unrighteousness in all the Acts of God's Providence? *no.* Is God most wise in all the Acts of his Providence? *yes.* Is there any want of wisdom therein? *no.* Is God most powerful in all his acts of Providence? *yes.* Is there any want of power therein? *no.* To what end do all the Acts of God's Providence tend? Is it to the praise of his glory? *Isa.* 63. 14. and of his wisdom? *Eph.* 3. 10. and of his power? *Rom.* 9. 17. and of his justice and goodness? *Psal.* 145. 7. and of his mercy? *yes.* *Gen.* 45. 7.

1 Prop. God's works of Providence are most holy, *Psal.* 145. 17. *The Lord is holy in all his works.*

2 Prop. God's works of Providence are most wise *Psal.* 104. 24. *O Lord, how manifold are thy works! in wisdom hast thou made them all,* *Isa.* 28. 29.

3 Prop. God's works of Providence are his powerful preserving all his Creatures, *Heb.* 1. 3. *Upholding all things by the word of his power,* *Neh.* 9. 6.

4 Prop. God's works of Providence are his governing all his creatures, *Psal.* 103. 19. *His Kingdom ruleth over all.*

5 Prop. God's works of Providence are his preserving and governing all his creatures actions, *Mat.* 10. 29, 30, 31. *One sparrow shall not fall to the ground without your father's will.* 30. *The very hairs of your head are all numbred.*

Q. 12. What special act of Providence did God exercise toward man in the state wherein he was created?

A. When God had created man, he entred into Covenant of Life with him upon condition of perfect obedience.

obedience; forbidding him to eat of the tree of knowledge of good and evil upon pain of Death.

When God had created man what did he do with him? did he enter into a covenant with him while he was yet in a state of innocency? *yes*. Though you find not the word *covenant* mention'd in the Scripture till after *Adam's* fall, yet was there not the thing it self lively set down in other words? *yes*. Was there not a mutual agreement and engagement betwixt God and man, on some conditions, to do this and that, to and for each other? *yes*. Into what kind of Covenant did God enter with man? was it a Covenant of life? *yes*. *Rom. 10. 5*. Did God therein promise the continuance of natural and spiritual life, and the donation of eternal life to *Adam*, and to his posterity? *yes*. And was this promise made to *Adam* absolutely without any condition to be performed on man's part? *no*. Or was it made only upon condition of works or obedience? *yes*. And is this first Covenant which God made with man therefore call'd a Covenant of works, because works or obedience was the alone condition of this Covenant? *yes*. And was this obedience of man to be personal, entire, exact, and perpetual? *yes*. *Gal. 3. 10, 12*. Was the tree of life a pledge of this Covenant? *yes*. *Gen. 2. 9.* and *3. 22, 23, 24. Prov. 3. 18*. But where do we find any promise of life made to man in the state of innocency on condition of man's obedience? is it clearly and necessarily implied in the the contrary threatening of death on man's disobedience? *yes*. *Gen. 2. 17*. And doth not God from *Gal. 3. 13.* and *Rom. 10. 5.* give us sufficient ground so to interpret? *yes*. Did God give man any special command for the trial of his obedience? *yes*. And did God forbid man to eat of the tree of knowledge of good and evil? *yes*. And did not God give man free liberty to eat of every other tree in the garden of Paradise? *yes*. *Gen. 2. 16*. Was the tree of knowledge of good and evil so called, because it had some special vertue to give knowledge more than other trees? *no*. Or was it so call'd only from the event, because by eating thereof man

came experimentally to know good, by the loss of it; and evil, by the feeling of it? *yes.* *Gen. 3. 7, 10.* Under what penalty was it that God forbade man to eat of that tree? was it upon pain of death? *yes.* *Gen. 2. 17. Gal. 3. 10. Rom. 6. 23.* And was the death threatened temporal, spiritual, and eternal death? *yes.* But did man consent to this law of God upon these conditions? *yes.* And doth it appear from Eve's words to the Serpent, *Gen. 3. 3.* that man did so consent? *yes.*

Well then, was it not infinite condescension on God's part, who, as man's Creator, might justly have required all obedience from him as his due, yet was pleas'd to enter into Covenant with him, to reward his obedience? *yes.* Do you not from God's direful threatening of death see the dreadful nature of sin, and miserable condition of sinners? and is it not therefore sinners deepest concern to look out after a Christ, by whom they may be saved? *yes.*

1 Prop. When God had created man, he entered into a Covenant of life with him, upon condition of perfect obedience, *Gal. 3. 12. The man that doth them shall live in them, Rom. 10. 5.*

2 Prop. God forbade man to eat of the tree of knowledge of good and evil upon pain of death, *Gen. 2. 17. Of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die, Gen. 3. 3.*

Q. 13. Did our first Parents continue in the estate wherein they were created?

A. our first Parents being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.

Eccles. 7. 29. God hath made Man upright, but they have sought out many inventions. Gen. 3. 6, 7, 8, 13. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat. 7. And the

eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his Wife hid themselves from the presence of the Lord God amongst the trees of the garden. 13. The woman said, the Serpent beguiled me, and I did eat.

Were our first Parents created in a state of innocency? and was that an happy, as well as holy estate? *yes.* Gen. 1. 26, 27. Were our first Parents so confirmed by God in that estate, as that they continued therein, as the elect Angels did in their first estate? *no.* Or did they fall from it? *yes.* What, did they fall from their original righteousness and communion with God? *yes.* Gen. 3. 6, 7, 8, 13. Rom. 3. 23. By what did they fall? was it by their sinning against God, and transgressing of his holy law and command? *yes.* But what was the principal efficient cause of this their sin and fall? was it their own free-will? *yes.* Had man then in his estate of innocency, freedom and power of will to do that which was good and well-pleasing to God; but yet mutably, so that he might fall if he would? *yes.* Was it then by the abuse of their own free-will that our first Parents fell? *yes.* Were they not forced and compell'd by God to sin? *no.* And yet did God permit and suffer them to sin? *yes.* How? by instilling into them any evil? *no.* Jam. 1. 13. 1 Joh. 2. 16. But by suffering Satan to tempt them? *yes.* 2 Sam. 24. 1. with 1 Chron. 21. 1. And by leaving them to the liberty and mutability of their own will, not hindring their fall by the supply of his subsequent grace? *yes.* Was not God bound in justice to uphold man from falling? *no.* And did not, or could not Satan force our first Parents to sin? *no.* What then? were our first Parents seduced only by the subtilty and temptation of Satan, and so sinned freely? *yes.* Gen. 3. 4, 5, 6. 2 Cor. 11. 3. Would God ever have permitted man's sin, if he had not, according to his wise and holy counsel, purposed to order it to his own glory? *no.* Rom. 11. 32.

Q. 14. What is sin ?

A. Sin is any want of conformity to, or transgression of the law of God. 1 *Joh. 3. 4.* *Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.*

Hath God the Creator, and supream King, and Law-giver, made a law for, and laid commandments on all the children of men, as his creatures and subjects? **yes.** Is this law of God, in some part of it, but more darkly, to be found written on the hearts of all men? **yes.** *Rom. 2. 15.* Is it not most plainly and fully to be found set down in the written Word of God? **yes.** *Hof. 8. 12.* Is not this law the perfect rule of our obedience? **yes.** And that by which we may know what is duty, and what is sin? **yes.** And is not this the rule against which sin is an offence? **yes.** Is nothing sin but what is against God's law, or what God hath either expressly, or by good consequence, forbidden therein? **no.** Is any want of conformity, agreeableness, or suitableness to the law of God, a sin? **yes.** May we offend against the law of God by coming short of it, and that in the least point or tittle? **yes.** Is the want of Original Righteousness, and a natural proneness to evil, together with an enmity against the law of God, a sin? **yes.** *Rom. 8. 7.* Is the want of conformity in life to God's law, and every omission of commanded duty, a sin? **yes.** Is every transgression of, and swerving from the law of God, a sin? **yes.** When we pass the bounds that God's law sets down, do we sin? **yes.** Doth transgressing of the law comprehend all sins of Commission? **yes.** And that even in the smallest matters? **yes.** Or only in some gross transgressions and foul enormities? **no.** Doth every sin make the sinner guilty before God? **yes.** *Gen. 4. 7.* And liable to the curse of the law? **yes.** *Gal. 3. 10.*

tell then, since sin is against the law of God, contrary to his nature, yea, contradictory to his will, *Heb. 12. 3.* Is not sin a very great evil, yea, the worst of evils? and will you, through Christ assisting you, look on it as such, and dread it as you dread the Plague yea, as Hell? **yes.**

Q.

Q. 15. What was the sin whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit. *Gen. 3. 6. The woman took of the fruit of the tree, and did eat, and gave also to her husband with her, and he did eat. 12. The man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*

Did God expressly forbid our first Parents to eat of the fruit of the tree of knowledge? *yes. Gen. 2. 17. And why? was it because there was any intrinsecal evil in the fruit of that tree more than others? no. Gen. 1. 11, 12. Was it not as indifferent, in it self, to eat of this tree, as of any other tree in the garden? yes. Did God forbid them to eat of the fruit of this tree only for the trial and manifestation of their obedience? and did both our first Parents eat of the fruit of this tree? yes. And how came they to eat thereof, was Eve first seduced by Satan, and was Adam enticed by Eve, to eat thereof? yes. And was this their eating the forbidden fruit the sin whereby our first Parents fell from the estate wherein they were created? yes. Or was it some other sin? no. Was not this sin a little sin, since it was only the eating of a little fruit? no. Or rather did not this heighten their sin, that they durst offend so great and good a God for so small a matter? yes. Was it not a great and heinous sin, both in the nature of it, and in the several aggravations of it? yes. Was it not the transgression of a positive law, wherein God gave to Adam a clear discovery of his will, and so committed against great light? yes. Was it not the transgression of a law easie to be remembred and observ'd, and of a law much for his advantage, and of a law which God gave him, whereby he should testifie his obedience to all the rest of the Commandments? yes. Was it not a sin against the greatest goodness, the greatest trust, and the severest threatening? yes. Were there not many sins included in that one sin,*

namely, desperate unbelief, in not giving credit to the threatening, but believing the Devil before God; ambition and pride, in desiring to be like God; unthankfulness; though God had given them such glorious excellencies, vain curiosity, blasphemy, rebellion, treason, murder of themselves and their posterity.

Q. 16. Did all mankind fall in Adam's first transgression?

A. The Covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Did all mankind descend from Adam? **yes.** *Act. 17. 26.* Was the Lord Jesus Christ one of Adam's posterity? **yes.** *Luk. 3. 23, 38.* with *Mat. 1. 1.* Did all mankind descending from Adam by ordinary generation, sin in him? **yes.** *Rom. 5. 12, to 20.* In what transgression did they sin in him, and fall with him? was it in his first transgression, and in that only? **yes.** Did they not sin with him in all the sins that ever he committed? **no.** Were not all the posterity of Adam then unborn when Adam first sinned? **yes.** And yet were they in him before they were born? **yes.** How do you mean, virtually? that is, they were in his loins, as Levi is said to partake in Abraham when he was only in his loins, *Heb. 7. 9, 10.* So Adam's Posterity sinned in him, because they were in his loins? **yes.** Did not the Lord Jesus Christ sin in, and fall with Adam? **no.** Was he perfectly free, both from Original, *Heb. 7. 26.* and Actual sin? **yes.** *1 Pet. 2. 22.* How so? did he not descend from Adam by ordinary and natural generation? **no.** He was of Adam, in respect of the substance of his flesh. **Yes.** But yet not by Adam, or by any son of Adam as the begetter of him? **no.** Was he then by extraordinary generation born of a Virgin? **yes.** *Mat. 1. 18.* But is there any reason to evince, that all mankind descending from Adam by ordinary generation, sinned in him

and fell with him in his first transgression? **yes.** Was not Adam the root and father of all mankind? and were not all his posterity in his loins when he first sinned? **yes.** And is not therefore the guilt of his first sin justly imputed to them? **yes.** *Rom. 3. 9, 19. Rom. 5. 12, 17, 18.* Do not those that are traitors and rebels against the King, stain their whole blood, and forfeit their inheritance from themselves, and their children? **yes.** And if this be justice in men towards men, is it not much more justice in God towards men? **yes.** Besides, when Adam first sinn'd, did he not sustain the place of a publick person, as a common head and representative of all Mankind? **yes.** *Act. 17. 27.* Did he not receive whatever good he had, not only for himself, but for his posterity? and was not the Covenant of life upon condition of his obedience made with him, not only for himself, but for his posterity? **yes.** *Gen. 2. 16, 17. Rom. 5. 12.* If Adam had stood, had not all his posterity stood with, and been happy with him? **yes.** *Gen. 1. 27, 28.* Is it not justice then, that Adam falling, all his posterity should fall with him, and undergo the penalty that he deserved? **yes.** *Gen. 2. 17. 1 Cor. 15. 45, 49.* And is this the great reason why all mankind sinned in, and fell with Adam, because the Covenant was made with him, not only for himself, but for his posterity? **yes.**

Well then, are not you guilty of this first sin of Adam? **yes.** And will you not endeavour to humble your soul for it before God, and bewail your guilt and misery by the first sin, as well as by your actual transgressions; and speedily seek out after a saving interest in Christ the second Adam? **yes.**

1 Prop. The Covenant was made with Adam, not only for himself, but for his Posterity, *Gen. 1. 28.* God blessed them, and God said unto them, be fruitful, and multiply, and have Dominion over the fish of the sea, &c. And, *Gen. 2. 16, 17.* The Lord commanded the man, saying, Of every tree in the garden thou may'st freely eat: V. 17. But of the tree of the knowledge of good and evil thou shalt not eat thereof,

thereof, for in the day thou eatest thereof thou shalt surely die.

2 Prop. All mankind descending from Adam by ordinary generation, sinned in him, and fell with him in his first transgression, Rom. 5. 18, 19. By the offence of one judgment came upon all men to condemnation. 19. By one man's disobedience many were made sinners.

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery. Rom. 5. 12. By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

What brought mankind into an estate of sin and misery? was it Adam's fall? **yes.** Whom did the fall bring into an estate of sin and misery was it all mankind? **yes.** Is all mankind now by nature in a state of sin? **yes.** Is any man without sin? **no.** Is misery the consequence of sin? and did Adam's fall bring all mankind into an estate of sin and misery? **yes.**

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of Original Righteousness, and the corruption of his whole nature, (which is commonly called Original sin,) together with all actual transgressions which proceed from it.

Doth the sinfulness of that estate whereinto man fell consist in the guilt of Original sin, and actual transgressions? **yes.** Are there then two sorts or kinds of sin, viz. Original and Actual? **yes.** Jam. 1. 14, 15. Is Original sin so called, because it is that sin which we have from our very birth and original, or the beginning of our being? **yes.** Doth Original sin consist in three things, viz. the guilt of Adam's first sin, the want of Original Righteousness, and the corruption of our whole Nature? **yes.** Is the guilt of Adam's first sin imputed to all mankind descending from him by ordinary generation? **yes.** But how can that be justly done?

ely die
by or
n in his
of one
By one
man=
of sin
into the
all men,
n and
ne fall
l man-
state of
ery the
l man-
f that
n fell
ant of
of his
iginal
which
an fell
trans-
nds of
4, 15,
which
begin-
sist in
e want
of our
st sin
inary
done?
was

was Adam the natural root and head of all mankind, from whom the whole humane nature was to be propagated? *yes. Act. 17. 26.* And did he stand or fall as such, viz. as the common head and principal of all mankind? *yes. Rom. 5. 12, 19. 1 Cor. 15. 22, 45, 47.* Nay more, did not Adam stand or fall as the moral head or common representative of all mankind, with whom God did enter into a Covenant of life, not only for himself, but for his posterity? *Yes.* Did not the first Adam equally represent all Mankind as Christ the second Adam doth all the Elect? *yes. Rom. 5. 19. 1 Cor. 15. 16, 17.* May not God as well ground an imputation of Guilt on a natural union, as he doth of Righteousness on our mystical union with Christ? *yes. 2 Cor. 5. 19, 21. Rom. 5. 17, 18, 19.* If Adam had stood, should not we have stood, and been happy with him? *yes.*

Tell then, since he fell, and that as our head and representative, are not we justly liable to the guilt that follow'd on the breach of the first Covenant? *yes.* And are we not by nature still under the first Covenant, *Do this and live;* and also under its curse? *yes. Eph. 2. 3. Gal. 3. 10.* Is the want of Original Righteousness part of Original Sin? *yes.* And doth man want that Original Righteousness and Holiness in which he was first created? *yes. Eph. 4. 18.* Or is man born with the image of God upon him? and doth he still retain it? *no.* As to saving Knowledge, Righteousness, and Holiness, is it quite obliterated and blotted out in man? *yes. Rom. 3. 23. 1 Cor. 2. 14. Rom. 7. 18.* But yet some faint reliques of the image of God remain? *yes.* Is the corruption of man's whole nature part of Original Sin? *yes.* But is man's whole nature indeed corrupted? *yes.* What, is there no part of it left undefiled? *no.* Are all the faculties of his soul, and every member of his body, defiled, and that all over? *yes.* What, his mind and conscience? *Tit. 1. 25. Eph. 5. 8.* his thoughts? *Gen. 6. 5. and 8. 21.* his heart and affections? *Jer. 17. 9.* his will? *Rom. 8. 7. Psal. 81. 11. Zach. 7. 11, 12.* and all the parts of his body? *yes. Rom. 3. 13, to 20.*
and

and 6. 13. Hath man by his fall into a state of sin wholly lost all ability of will to any spiritual good accompanying salvation? *yes. Rom. 5. 6. and 8. 7, 8. Job. 15. 5.* And is man by Original corruption utterly indisposed and disabled, *Rom. 7. 18.* and made altogether averse from, and opposite to all saving good? *Col. 1. 21. and wholly inclined to all evil, and that continually? yes. Gen. 6. 5. and 8. 21.* How comes this Original corruption to be conveyed from our first Parents to their posterity? Is it by ordinary and natural generation, so as all that proceed from them in that way, are conceived and born in sin? *yes. Gen. 5. 3. Psal. 51. 5. Job 14. 4. and 15. 14. Job. 3. 6.* Doth this corruption of nature, during this life, in part remain in those that are truly regenerate? *yes. Rom. 7. 14, 18, 19, 23. Prov. 20. 9. Jam. 3. 2. 1 Job. 1. 8, 10. Eccl. 7. 20.* But is it not through Christ pardoned, and in some measure mortified? *yes.* And yet are not both the corruption it self, and all its motions, truly and properly sin? *yes. Rom. 7. 5, 7, 8, 25. Gal. 5. 17.*

Tell then, is your nature thus dreadfully corrupted? *yes.* And must you not then be most loathsome in the eyes of God, that carry about you such a nature as contains in it all the seeds and principles of all sins that have been, or shall be committed in the world, or in hell? *yes.* And dare you die in such a corrupted state? *no.* Are not actual transgressions also part of the sinfulness of man's lapsed estate? *yes.* Do all actual transgressions proceed from original sin? *yes.* Do all the sins of our lives proceed from that of our nature? *yes.* As unclean streams from a polluted fountain; as corrupt fruit from a rotten tree? *yes.* What, all National and Personal sins; all sins of omission and commanded duties, and commission of forbidden sins; all Sins of heart, head, lip, life; all sins of thought, word, deed, and that either against the Law or Gospel; do these all flow from Original Sin, as Acts do from their Habits? *yes.*

1 Prop. The sinfulness of that estate whereinto man fell

fell consists in the guilt of Adam's first sin, *Rom. 5. 12. 19. By one man's disobedience many were made sinners. Gen. 2. 16, 17. 1 Cor. 15. 21, 22, 45, 49.*

2 *Prop.* The sinfulness of that estate whereinto man fell consists in the want of Original Righteousness, *Rom. 3. 10. There is none righteous, no, not one. 11. There is none that understandeth, there is none that seeketh after God. 12. They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no, not one.*

3 *Prop.* The sinfulness of that estate whereinto man fell consists in the corruption of his whole nature, which is commonly called Original sin, *Eph. 2. 1, 2, 3. Ye were dead in trespasses and sins, &c. Psal. 51. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me.*

4 *Prop.* The sinfulness of that estate whereinto man fell consists in all actual transgressions that proceed from Original sin, *Mat. 15. 19, 20. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 20. These are the things which defile a man.*

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever.

Did our first Parents in their state of innocency enjoy sweet communion, fellowship and friendship with God? *yes.* But did not our first Parents by their first sin and fall lose communion with God? *Yes.* *Gen. 3. 8, 10, 24.* And did not our first Parents hide themselves from God, and fly from him, in whose presence they so much rejoiced before? *yes.* And did not God drive them from his presence? *yes.* And did not all mankind also by our first Parents fall become guilty before God? *yes.* *Rom. 3. 9, 19. and 5. 12.* and so lost communion with God? *yes.* And doth not

not part of man's misery by the fall consist in this loss? **yes.** Is not the presence of God hateful and terrible to sinners? Are they not apt to say unto God, *Depart from us?* **yes.** *Job 21. 14. Isa. 30: 11. Rev. 6. 16.*

Well then, Is not that a very miserable condition into which sin hath brought us, which changeth the object of our greatest desires, *Psal. 42. 1, 2. contents, Psal. 17. 15. joys, Psal. 16. 11.* into matter of greatest terror? **yes.**

And are we not infinitely bound to the Lord Jesus, who hath purchased for us communion with God both in grace, *Eph. 2. 5, 6.* and glory, *Joh. 17. 24.* and access with boldness to the throne of grace, *Heb. 4. 16.* so that we not only at present rejoice in God's presence with us in Ordinances, but even love and long for his appearance in glory? **yes.** *2 Tim. 4. 8. Rev. 22. 20.* Are all mankind by their fall under God's wrath? **yes.** Is man in the favour of God since the fall? **no.** Is there not a breach and enmity between God and man by the fall? **yes.** *Gen. 3. 15.* Is not every sinner by guilt bound over to the displeasure and wrath of God? yea, are we not all by nature the Children of wrath? **yes.** *Ephes. 2. 3.*

Well then, will you not fear to continue as nature made you, even when it is most decked and adorned? **yes.** What is the fruit of God's wrath upon man? Is it his curse? **yes.** And are all mankind by their fall under God's curse? **yes.** Is not man, since the fall, under the blessing of God? **no.** What, is man since the fall subject to every curse in this life, and that whether it be spiritual or corporal? **yes.** Is man in his lifetime become a bond-slave to Satan? *2 Tim. 2. 26.* and subject to blindness of mind? *Eph. 4. 18.* to a reprobate sense? *Rom. 1. 28.* to strong delusions? *2 Thes. 3. 11.* to hardness of heart? *Rom. 2. 5.* and to horror of conscience? *Isa. 33. 14. Gen. 4. 13. Mat. 27. 4.* and to vile affections? **yes.** *Rom. 1. 26.* Is man justly liable to all outward punishments in this world? **yes.** *Gen. 2. 17.* What, to the curse of God on the creatures for our sakes?

Yes.

Yes. *Gen. 3. 17.* And to all other evils that befall us in our bodies, names, estates, relations, and employments? **Yes.** *Deut. 28. 15,* to the end? Are all mankind by their fall made liable to death it self? **yes.** *Rom. 6. 21, 23.* Doth death put an end to all their misery? **No.** Are all mankind by their fall made liable to the pains of Hell for ever? **yes.** What, to all punishments in the world which is to come? to everlasting separation from the comfortable presence of God? *2 Thes. 1. 9. Luk. 16. 24.* and to most grievous torments in soul and body, without intermission, in Hell, and that for ever? **yes.** *Mat. 25. 41, 46. Mar. 9. 44, 46, 48.*

Well then, since the fall hath brought mankind into such a miserable estate, do you not see from hence what a foolish madness it is to hearken to the Devil's fairest temptations, who by them seduced, and sunk man into this dismal fall? **yes.**

1 Prop. All mankind by their fall lost communion with God, *Gen. 3. 8, 10, 24. Adam and his wife hid themselves from the presence of the Lord God. 10. I was afraid, and I hid my self. 24. And so he drove out the man.*

2 Prop. All mankind by their fall are under God's wrath, *Ephes. 2. 3. And are by nature the children of wrath, even as others.*

3 Prop. All mankind by their fall are under God's curse, *Gal. 3. 10. As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

4 Prop. All mankind by their fall are made liable to all the miseries of this life, *Lam. 3. 39. Wherefore doth a living man complain? A man for the punishment of his sins.*

5 Prop. All mankind by their fall are made liable to death it self, *Rom. 6. 23. The wages of sin is death.*

6 Prop. All mankind by their fall are made liable to the pains of Hell for ever, *Mat. 25. 41, 46. Then shall he*
say

say to them on the left hand, Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels. 46. And these shall go away into everlasting punishment.

Q. 20. Did God leaue all mankind to perish in the estate of sin and misery?

A. God having out of his meer good pleasure from all eternity elected some to everlasting life, did enter into a **Covenant of Grace**, to deliver them out of the estate of sin and misery, and to bring them into an estate of **Salvation** by a **Redeemer**.

Doth God deliver all mankind out of the state of sin and misery? **no**. What then? must all mankind unavoidably perish in that estate? **no**. Hath not God elected and chosen some of Mankind unto everlasting Life? **yes**. *Eph. 1. 4, 5, 6. Rom. 9. 23.* What, some only? hath he not elected all? **no**. *Rom. 9. 22. Prov. 16. 4.* Is the number of God's Elect so certain and definite that it cannot be either increas'd or diminish'd? **yes**. *2 Tim. 2. 19. Job. 13. 18.* In whom hath God elected or chosen us to everlasting glory? Is it in Christ Jesus? **yes**. *2 Tim. 1. 9.* When did God elect or chuse some of mankind, was it before the foundation of the world, even from all eternity? **yes**. *Eph. 1. 4, 9, 11.* Doth not God begin to elect some in time? **no**. What was the cause or reason that mov'd God to elect some, and not others? was it his meer good pleasure? **yes**. *Eph. 1. 9, 11. Tit. 3. 4, 5. &c.* Or was it because of something foreseen in them moving him thereunto; namely, the foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto? **no**. *Rom. 9. 11, 13, 16, 18, 23.* For what chief end hath God done this? was it all for the praise of his glorious Grace? **yes**. *Eph. 1. 6, 12.* What did God do for his Elect to accomplish his decree touching their Salvation? did he enter into a **Covenant of Grace** with them? **yes**. What, into a new Covenant, therefore called a Covenant of Grace, because God doth therein most specially manifest his free and undeserved grace and favour? **yes**.
Had

And man then by his fall made himself utterly incapable of life by the first Covenant, even that of Works? *yes. Gal. 3. 21. Rom. 8. 3.* And doth God in the Covenant of Grace promise to deliver his Elect out of the estate of sin and misery, and to bring them into an estate of Salvation? *yes.* But upon what condition? is it upon condition of personal, perfect, and perpetual obedience? *no.* How then? is it by a Redeemer? *yes.* But doth not God in the Covenant of Grace require of his Elect faith in Jesus Christ that Redeemer, that they may be saved? *yes. Mark 16. 15, 16. Joh. 3. 16.* And are God's Elect of themselves willing and able to believe in the saving of their souls? *no. Joh. 6. 44.* But hath not God therefore in the new Covenant promis'd his holy Spirit to make them able and willing to believe? *yes. Ezek. 36. 26, 27. Joh. 6. 44, 45.* How many Covenants of Grace hath God made with his people? Are there not two, and those differing in substance? *No.* What then? is there but one and the same, under various dispensations, in the time of the law, and under the Gospel? *yes. Gal. 3. 14, 16. Rom. 4. 16, 27, 23, 24. Heb. 13. 8.*

Well then, Will you not labour to give God the glory of his Grace in vouchsafing to enter into another and better Covenant, even the New Testament seal'd by the blood of your Redeemer, and close with God in his great design of saving poor souls, in renouncing the former Covenant of Works, and all hopes of being saved by your own Righteousness, and in cleaving wholly and only to your Redeemer? *Phil. 3. 8, 9. yes.*

1 Prop. God hath out of his meer good pleasure, from all eternity, elected some to everlasting life, *Ephes. 1. 4. He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him, in love.*

2 Prop. God did enter into a Covenant of Grace, to deliver his Elect out of the state of sin and misery, and to bring them into a state of salvation by a Redeemer,

Rom.

Rom. 3. 21, 22. Now the righteousness of God, without the law, is manifested. 22. Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe. Gal. 3. 21, 22. If there had been a law given which could have given life, verily righteousness should have been by the Law. 22. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.

Q. 21. Who is the Redeemer of God's Elect?

A. The only Redeemer of God's Elect is the Lord Jesus Christ; who being the eternal Son of God, became Man, and so was, and continues to be God and Man, in two distinct natures, and one person for ever.

Is Jesus Christ the Lord? *1 Cor. 8. 6. Yes, the Lord of Lords? yes. 1 Tim. 6. 15. And why was he called Jesus? was it because he saveth his people from their sins? yes. Mat. 1. 21. But why was he called Christ? was it because he was anointed with the Holy Ghost above measure? yes. Psal. 45. 7. Job. 3. 34. And set apart, and fully furnished with all authority, and ability, to execute the offices of a Prophet, Priest, and King, in his Church, which kind of officers were usually solemnly anointed, and so set apart under the Law. Job. 6. 27. yes. Mat. 28. 18. Is the Lord Jesus Christ the only Redeemer of God's Elect? yes. Is he the only Mediator of the Covenant of Grace? yes. Is there no other Redeemer and Mediator both of redemption and intercession? No. 1 Tim. 2. 5, 6. Of whom is Christ the Redeemer? Is it of all and every one of his Elect? yes. And doth Christ both by price and power deliver his Elect both from sin, bondage, and misery? yes. Rev. 5. 9. Whose Son is Christ? is he the Son of God? Luk. 4. 41. Are there any other Sons of God besides Christ? yes. 1 John 3. 1, 2. Is Christ God's own proper Son? yes. Rom. 8. 3, 32. Is he God's Son in a special and peculiar manner, and distinguished from all other Sons of God? yes. Is he not styled God's Son, only as Angels and Adam are call'd the Sons of God?*

God, by immediate Creation? *no.* *Job* 38. 7. *Luk.* 3. 22. Or as Believers are the Sons of God by Regeneration and Adoption? *no.* *Job.* 1. 12, 13. *Eph.* 1. 5. Is not Christ God's natural and essential Son, in a peculiar manner begotten of God, and from him, in his eternal generation? *yes.* And did he participate of God the Father's own nature and essence? *yes.* *Prov.* 8. 22, 23. *1st Cor.* 5. 2. Is not Christ God's only begotten Son? *yes.* *Job.* 1. 14, 18. *Job.* 3. 16, 18. Was ever any person so begotten of the Father as Christ was? *no.* Is Christ a Son co-equal with his Father? *Phil.* 2. 6. And co-essential? or of one and the same substance, nature and essence with him, and not only like him? *yes.* *Job.* 10. 30. And is he the co-eternal Son of God the Father? is Christ from everlasting? was there ever any time when Christ was not the Father's Son, or when Christ began so to be? *no.* *Rev.* 1. 8. and 2. 8. *Heb.* 1. 5.

Well then, Was not the work of Redemption a very great work, about which so great a person was sent as God's own Son? *yes.* And ought you not to adore the love of God in sending him? *yes.* *Job.* 3. 16. Will you labour more and more steadily to believe in Christ, as the proper, natural, essential Son of God? 1 *Job.* 3. 23. and to honour and adore him? *Job.* 5. 23. and confidently to expect all good from God through him? *yes.* *Rom.* 8. 32. Did Christ the Eternal Son of God become Man? and did Christ exist as the Son of God before he became man? *yes.* *Gal.* 4. 4. *Phil.* 2. 6, 7. Was Christ the second Person in the blessed Trinity? was he only incarnate? *yes.* Was the Father, or the Holy Ghost, made flesh? *No.* Did Christ assume to himself the whole humane nature? and did he become a true man, of the same make and substance with us? *yes.* 1 *Tim.* 2. 5. *Job* 3. 13. *Rom.* 1. 3. Was Christ always God? *yes.* Was he always Man? *No.* Was there an time in which he was not Man? did he become Man only in, and not before the fulness of time? *yes.* *Gal.* 4. 4. Was Christ God and Man? and was it necessary that the only Mediator between God and Man should be

be both God and Man? **yes.** Was it requisite that the Mediator should be Man in respect of that work of Redemption which he undertook for Man? **yes.** Could he otherwise have been duly qualified to have made satisfaction to an injur'd and offended God? **no.** Did God stand upon satisfaction? **yes.** And would he in the least recede from it? **no.** And can there be satisfaction without suffering and dying either by Man or by Man's willing surety? **no.** *Heb. 2. 14. and 9. 26.* And must he not also intercede as well as suffer for us in our nature? **yes.** *Heb. 7. 25.* But was it not as necessary that our Mediator should be God as well as Man? **yes.** If not, could he ever have sustained and kept the humane nature from sinking under the wrath of God, and the power of Death? **no.** *Act. 2. 24, 25. Rom. 1. 4.* Or have given worth and efficacy to his sufferings, obedience, and intercession? **no.** *Act. 20. 28. Heb. 9. 14. and 7. 25, 26, 27, 28.* Or have ever satisfied God's justice? **no.** Or procured his favour? **no.** *Mat. 3. 17.* But was Christ God and man in two distinct Natures? **yes.** And do the essence, properties, and operations of both natures still remain the same without conversion, composition, or confusion? **yes.** Was not the humane nature wholly swallowed up into the divine? **no.** Was the Godhead so depress'd as to be turned into the manhood? **no.** Is there a plurality of persons in Christ, as well as a distinction of Natures? **no.** Was Christ God and Man in two distinct Natures, and one person? and doth he continue so for ever? **yes.** Did the eternal Son of God so assume the humane nature, as in a most unconceivable manner to unite it on the first forming of it to his divine nature, and to give it a subsistence in his divine nature? **yes.** *Col. 2. 9. Rom. 9. 5.*

Tell then, Will you labour more and more to give a full and firm assent and consent to the truth of Christ's Incarnation, and firmly to adhere to Christ, as having assum'd our flesh? **yes.** Will you not give way to such sins which debase the humane nature which Christ hath

that much advanced? **no.** Will you not labour after a participation of the Divine nature? **yes.** And be willing to do, suffer, and be abased for Christ, who hath stoop'd so low as to become man for you? **yes.**

1 Prop. The Lord Jesus Christ is the only Redeemer of God's Elect, 1 Tim. 2. 5. *There is one Mediator between God and Man, the Man Jesus Christ, Act. 4. 12.*

2 Prop. The Lord Jesus Christ, being the Eternal Son of God, became Man, Joh. 1. 14. *The word was made flesh. Gal. 4. 4.*

3 Prop. The Lord Jesus Christ was God and Man in two distinct natures, and one person, Rom. 9. 5. *Of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Luk. 1. 35. Col. 2. 9.*

4 Prop. The Lord Jesus Christ continues to be God and man for ever, Heb. 7. 24, 25. *This Man, because he continueth ever, hath an unchangeable Priesthood.*

Q. 22. How did Christ being the Son of God become Man?

A. Christ the Son of God became Man, by taking to himself a true Body, and a reasonable Soul, being conceived by the power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her, yet without sin.

Did Christ the Son of God become Man by taking to himself a true body and a reasonable Soul? **yes.** Are these the necessary parts of a true man? **yes.** Had Christ a Body without a Soul? **no.** Or a Soul without a Body? **no.** Did Christ take to himself a phantastical body, i. e. only the shape and appearance of a body? **no.** Was it a true body of Flesh and Blood that he took? **yes.** Luk. 24. 39. Col. 1. 22. 1 Pet. 1. 20. Was Christ real incarnate? Did he verily take flesh upon him? *Joh. 14. 1 Tim. 3. 16. Heb. 2. 14, 16.* Had Christ's body the same several parts, lineaments, properties, and proportions, that our Bodies have? *Luk. 24. 39. 1 Joh. 1. 1.* Did Christ truly hunger? *Mat. 4. 2.* and thirst? *Joh. 4. 7.* and sleep? *Mat. 8. 24.* and was he weary? *Joh. 4. 6.* Did Christ appear in the

the flesh any otherwise than formerly he did to *Abraham*?
Gen. 18. 13, 14, 17. to *Jacob*? *Gen.* 32. 24. To *Moses*?
yes. *Exod.* 3. 2. with *Ash.* 7. 30, 35. Was he made
flesh when he appear'd in flesh to them? *no.* Is not
Christ said to be sent only in the likeness of flesh? *no.*
But he is said to be sent in the likeness of sinful flesh?
yes. *Rom.* 8. 3. He had then true, real, very flesh?
yes. But he had no more than the appearance or like-
ness of flesh, as sinful? *no.* But did not Christ come from
Heaven actually cloathed with flesh? *no.* Was not his
body immediately created in heaven? *no.* And did he
he not from thence bring it down with him hither?
no. Had not Christ an humane nature before he was on
Earth? *no.* What then, did he descend, and here be-
low assume flesh? *yes.* And had Christ a reasonable soul
such as men have, as well as a true body? *yes.* Did
not Christ's divine nature enliven and actuate his body
as well as a soul? *no.* Well then, if Christ took both the
body and soul of a man, he took also the person of a man
too? *no.* Is not Christ said to increase in wisdom
as well as in stature? *yes.* *Luk.* 2. 52. and doth not
his growth in wisdom, as much speak the truth of his
reasonable soul, as his growth in stature, that of his
body? *yes.* Had not Christ an humane understanding
and will distinct from his divine? *yes.* *Mark* 13. 34.
Luk. 22. 42. And humane affections, as anger, fear,
love, joy, sorrow, pity? *yes.* *Mark.* 3. 5. *Mat.* 26.
38. *Joh.* 12. 7, *Luk.* 23. 46. And do not all these prove
that the Lord Jesus took unto him a reasonable soul?
yes. But was Jesus Christ conceiv'd and born in an ordi-
nary way, as others were? *no.* Was he conceived
by the immediate and almighty power of the Holy
Ghost? *Luk.* 1. 27, 31, 35, 42. And that in the Womb
of the Virgin *Mary*? *yes.* What, of her substance? *yes.*
And was he indeed born of her? *yes.* *Gal.* 4. 4. Was
the production of Christ's substance of *Mary*? and had
she a proper causality in the production of Christ's Body?
yes. *Mat.* 1. 18, 20. But then this was in an extraordi-
nary manner? *yes.* Did not Christ's Body pass through

the Virgin's Womb only as Water through a pipe, or
 light through a glass? *No.* When Christ descended
 did he not bring down his Body from heaven to earth? *no.*
 Did not Christ said to come down from heaven? *yes.*
Joh. 3. 13. and 6. 32, 42, 62. But is it not thus said
 only on the communication of properties, that being at-
 tributed to Christ in one nature, as the Son of Man,
 which was only proper to him in the other, as the Son
 of God? *yes.* *Act. 20. 28. 1 Joh. 3. 16.* And this by
 reason of the uniting of his person? *yes.* Was Christ
 conceiv'd and born in sin as others are? *no.* Was he
 conceiv'd and born without sin? *yes.* He was sent in
 the likeness of sinful flesh, was he not? *yes.* And was
 it not a great degree of humiliation and debasement in
 Christ so to be sent? *yes.* Was there not something,
 very much like to sin, in Christ's outward state and
 condition? *yes.* But was there any sin in truth and
 reality in the nature which Christ assumed? *No.*

1 Prop. Christ the Son of God became man, by ta-
 king to himself a true body, *Heb. 2. 14.* For as much as
 the Children are partakers of Flesh and Blood, he also
 himself likewise took part of the same. And, *ver. 16, 17.*
Heb. 4. 15.

2 Prop. Christ the Son of God became Man, by ta-
 king to himself a reasonable Soul, *Mat. 26. 38.* Then
 with he unto them, my Soul is exceeding sorrowful, even unto
 death. *Joh. 12. 27.*

3 Prop. Christ, as Man, was conceived by the power
 of the Holy Ghost, in the Womb of the Virgin Mary,
 and born of her, *Luk. 1. 31, 35.* Behold thou shalt con-
 ceive in thy womb, and bring forth a Son, and shalt
 call his Name Jesus. 35. The Holy Ghost shall
 come upon thee, and the power of the Highest shall oversha-
 dow thee.

4 Prop. Christ was conceived and born without
 sin, *Heb. 7. 26.* Such an High Priest became us, who
 is holy, harmless, undefiled, separate from sinners. *Heb.*
7. 15.

Q. 23. What Offices doth Christ execute as our
 Redeemer?

A.

A. Christ, as our Redeemer, executeth the Office of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation.

How many are the Offices of Christ? are they three? *viz.* of a Prophet, of a Priest, and of a King? *yes.* And did Christ take or usurp these Offices to himself? *no.* Or was he called thereunto by his Father? *yes.* *Heb.* 5. 4, 5. And did his Father put all power and judgment into his hand? *Mat.* 28. 18. And give him command to execute the same? *yes.* *Joh.* 5. 22, 27. *Act.* 2. 36. But did the Lord Jesus willingly undertake these Offices? *yes.* *Psal.* 40. 7. 8. *Heb.* 10. 5, to 11: And doth Christ carry on the work of our Redemption in the due execution and discharge of his several Offices? *yes.* Was not *Melchizedek* a King and a Priest? *yes.* Was he not also a Prophet? *no.* Was not *David* a King and a Prophet? *yes.* Was he not also a Priest? *no.* Was not *Samuel* a Priest and a Prophet? *yes.* Was he not also a King? *no.* Was there ever any that was both King, Priest, and Prophet, besides the Lord Jesus? *no.* And was it necessary that our Mediator should be both a Priest, to obtain and purchase for us full Redemption? *yes.* And a King, to bestow upon us righteousness, and eternal life obtained? and a Prophet, to shew unto us the way of Salvation? *yes.* Doth Christ as our Redeemer execute the Office of a Prophet to his Church? *yes.* *Luk.* 4. 18, 19, 21. And will you dare to refuse to hear him speaking from Heaven? *no.* *Heb.* 12. 25. And doth Christ execute the Office of a Priest for his Church? *yes.* *Heb.* 5. 5, 6, 7. and 4. 14, 15. and 7. 25. And of a King of his Church and People? *yes.* *Isa.* 5. 6. *Mat.* 21. 5. How manifold was the estate of Christ? was it twofold, *viz.* of Humiliation and Exaltation? *yes.* *Phil.* 2. 8. 9, 10, 11. Which estate was Christ in here upon Earth? was it the estate of Humiliation? *yes.* And did Christ execute all his Offices in his estate of Humiliation when he was here upon Earth? *yes.* In what estate is Christ now in heaven? is it an estate of Exaltation? *yes.* And doth Christ execute or carry on these Offices of Prophet, Priest, and King, now in heaven? *yes.* What doth

Office? doth he not now cease to act as a Prophet, Priest, and King of his Church and People? no.

1 Prop. Christ, as our Redeemer, both in his estate of Humiliation and Exaltation, executeth the Office of a Prophet, *Act. 3. 21, 22. A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me, him shall you hear in all things whatsoever he shall say unto you.* *2 Cor. 13. 5. Deut. 18. 15.*

2 Prop. Christ as our Redeemer, &c. executeth the Office of a Priest, *Heb. 5. 5, 6, 7. Thou art a Priest for ever after the order of Melchizedeck, Heb. 7. 25. and 2. 17.*

3 Prop. Christ, as our Redeemer, &c. executeth the Office of a King, *Psal. 2. 6. Yet have I set my King upon my holy hill of Zion. Isa. 9. 6, 7.*

Q. 24. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the Will of God for our Salvation.

To which of Christ's Offices doth it belong to reveal and make known the will of God? is it his Prophetical Office? *yes.* And doth Christ indeed execute this his Office of a Prophet in declaring and making known the will of God to his people? *yes.* What, the whole will and counsel of God, or whatever God would have us to know, believe, and do, in order to Salvation? *yes. Joh. 15. 15. and 17. 6. Heb. 3. 1, to 7.* But for what end doth Christ reveal the will of God to us? is it for our spiritual edification and salvation? *yes. Act. 20. 32. Joh. 20. 31.* By what means doth Christ reveal his Father's will? is it outwardly by his Word, and inwardly by his Spirit? *yes.* And do you mean by the Word of Christ all the Books of the holy Scripture, both of the Old Testament, and especially of the New? *yes. Col. 3. 16.* Did Christ instruct his Church before his Incarnation by the Prophets, Priests, and Scribes of the Old Testament? *yes. Mat. 13. 37. 1 Pet. 3. 19.* What the Prophets wrote? was it their own Word? *no.* Or was it the word which they had from the Spirit of Christ inspiring them?

yes. 1 *Pet.* 1. 10, 11, 12. Did not Christ, in the day of his flesh, instruct his Church in his own Person, and that with the authority of the Law-giver? **yes.** *Heb.* 1. 1, 2. and 2. 3. *Mat.* 7. 29. And since, unto the world end, by his Apostles and Ministers called and fitted by him for that purpose? **yes.** 2 *Cor.* 5. 19, 20. *Eph.* 4. 11, 12, 13. But doth Christ teach only by his Word without the Spirit? **no.** Is the Word alone sufficient without the help of the Spirit, to make a saving discovery of the will of God to us? **no.** Is it not by the Spirit of Christ only that we are enabled to discern and receive the things that are necessary to Salvation? **yes.** 1 *Cor.* 2. 14. But doth not Christ teach only by his Spirit without the Word? **no.** Cannot then Christ teach us by his Spirit alone? **yes.** But hath not Christ promised that he will so teach us? **no.** Must then Word and Spirit go together? **yes.** *Isa.* 59. 21. *Luk.* 24. 32, 48.

Tell then, You believe that the Holy Scriptures which are the written Word of Christ, contain all things necessary to Salvation? **yes.** Do not the Papists therefore greatly err, in saying that Christ hath left many things necessary to Salvation to the Traditions of Men? And that unwritten Traditions are to be believed, and received with equal Authority to the Doctrines of Christ? **yes.** Is not this to accuse Christ himself as unfaithful in his Prophetical Office? **yes.** And do they not Sin against Christ as the Prophet of his Church, when they institute more Sacraments than he hath appointed; and add many things in Baptism, and change the institution of the Lord's Supper contrary to his Command? **yes.**

1 *Prop.* Christ executeth the Office of a Prophet, revealing to us the Will of God for our Salvation, *Joh.* 1. 8. *The only begotten Son, which is in the Bosom of the Father, he hath declared him.* *Eph.* 1. 7, 8, 9.

2 *Prop.* Christ reveals to us the Will of God for our Salvation by his Word, *Joh.* 20. 31. *These things are written that ye might believe that Jesus is the Christ, and that believing ye might have life through his Name.*

3 *Prop.* Christ reveals to us the Will of God for our Salvation

Salvation by his Spirit, *Joh. 14. 26. The Holy Ghost; whom the Father will send in my Name, he shall teach you all things.*

Q. 25. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice, to satisfy Divine justice, and to reconcile us to God, and in making continual intercession for us.

To which of Christ's Offices doth it belong to offer Sacrifice, and to make Intercession? is it to his Priestly Office? **yes.** And are these two the parts of his Priestly Office? **yes.** His offering himself a Sacrifice, and his making Intercession? **yes.** And doth Christ execute the Office of a Priest for us in his once offering up of himself a Sacrifice? **yes.** Was not Christ offer'd up by some other against his own will? **no.** Did he of his own accord offer up himself? **yes.** What did Christ, as a Priest, offer up to God? was it himself? **yes.** What, was Christ's Body and Soul the Sacrifice that was offer'd up? **yes.** And was the Cross the Altar on which he offer'd himself up as Sacrifice? **no.** Or was the Divine Nature the Altar that sanctified the gift of the Humane Nature, and made it an acceptable Sacrifice for the ends for which it was offered? **yes.** How often did Christ offer up himself? was it but once? **yes.** And no more? **no.** And is he to be offer'd up as a Sacrifice, an unbloody Sacrifice, no more? **no.** Was Christ's Sacrifice and Oblation finisht at his death? **yes.** And was Christ indeed a real, proper, Sacrifice for Sin? A propitiatory and expiatory Sacrifice? **yes.** *Isa. 53. 10. 1 Cor. 5. 7. Eph. 5. 2. Heb. 9. 13, 14, 26, 28. Rom. 3. 25. Heb. 1. 3.*

Tell then, Was Christ truly and properly a Sacrifice for Sin? **yes.** And were our Sins the meritorious cause of his Sufferings? **yes.** And did Christ put himself into the Sinner's stead? **yes.** And take their guilt upon himself? **yes.** And undergo that punishment for them that they should have undergone? **yes.** *Rom. 5. 6. 2 Cor. 5. 20. Mat. 20. 28. Gal. 3. 13.* Did Christ die,

and shed his blood, that he might thereby atone God and expiate Sin? *yes.* And doth not all this fully demonstrate the truth of Christ's satisfying the Justice of God for Sin? *yes.* And is not Sin a very evil thing and of a very heinous nature, for the expiation whereof the Son of God must be offer'd up upon the Cross as a Sacrifice? *yes.* But is Sin in you so heinous an evil? *yes.* To what end did Christ offer up himself a Sacrifice, was it to satisfy divine Justice, or the Justice of God? *yes.* Hath the Lord Jesus by his perfect Obedience and Sacrifice of himself, which he, by the eternal Spirit, once offered up unto God, fully satisfied the Justice of his Father? *yes.* *Rom. 5. 19. and 3. 25. 26. Heb. 9. 14, 16, 28. Eph. 5. 2.*

Tell then, If the Lord Jesus himself were a Sacrifice for Sin, and did thereby expiate all Sin for his Members, needs there, or can there any thing more be done by any creature in way of Satisfaction? *no.* Are not all pretended **P**opish humane Satisfactions vain and presumptuous? *yes.* *Heb. 10. 10, 14.* For what other end was it that Christ offer'd up himself a Sacrifice? was it to reconcile us to God, or to make God and us friends? *yes.* *Dan. 9. 24, 26. Col. 1. 19, 20.*

Tell then, Since the Justice of God is satisfied, and Believers are reconciled to God, may not true Believers from hence comfortably conclude, and expect the enjoyment of an everlasting inheritance in the Kingdom of Heaven? *yes.* *Eph. 1. 11, 12. Heb. 9. 12, 15.* Is the other part of Christ's Priestly Office his making continual Intercession for us? *yes.* Did not Christ make Intercession for us when he was on Earth? *yes.* *Joh. 17. 9, 20, 24.* And doth he continue so to do now he is in Heaven? *yes.* *Heb. 7. 25. 1 Joh. 2. 1, 2.* Doth Christ pray for us vocally in Heaven? *no.* Or only virtually? *yes.* Christ then hath not finish'd his Intercession as well as his Sacrifice? *no.* But how doth Christ now make Intercession? is it by his appearing in our nature, as our head and surer, continually before the Father in Heaven? *yes.* *Heb. 9. 12, 24.* And that is the

the merit of his Obedience and Sacrifice on Earth? *Heb.* 3. And by declaring his Will to have it applied to all Believers? *yes.* *Joh.* 17. 9, 20, 24. And by answering all accusations that are brought against them? *yes.* *Rom.* 8. 33, 34.

Well then, From Christ's prevalent Intercession may not true Believers arrive at true and firm peace of Conscience, notwithstanding their daily failings? *yes.* *Rom.* 1, 2. *1 Joh.* 2. 1, 2. And may they not hence be encouraged to go with humble boldness to the Throne of Grace? *yes.* *Heb.* 4. 16. And from hence strongly conclude God's gracious acceptance both of their persons, *Eph.* 1. 6. and of their services? *yes.* *1 Pet.* 2. 5.

1 Prop. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfy Divine Justice, *Heb.* 9. 14, 28. Christ was once offered to bear the sins of many.

2 Prop. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to reconcile us to God, *Heb.* 2. 17. That he, i. e. Christ, might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the Sins of the People.

3 Prop. Christ executeth the Office of a Priest, in his making continual Intercession for us, *Heb.* 7. 24, 25. He ever liveth to make intercession for them.

Q. 26. How doth Christ execute the Office of a King?

A. Christ executeth the Office of King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.

To which of Christ's Offices doth it belong to subdue and govern us, and to restrain and conquer all his and our Enemies? is it to his Kingly Office? *yes.* Christ then is King of the Church? *yes.* *Isa.* 9. 6, 7. *Act.* 2. 36. *Rev.* 14. 14. Is Christ the only King and Head of the Church? *yes.* *Col.* 1. 18. *Eph.* 1. 22. Is there any other King or Head of the Church but the Lord Jesus? *no.* Is not the Pope Christ's Viceroy or Vicegerent.

here upon Earth, Head, and King of the Church? *no.* Nay, is he not King of Kings and Lord of Lords here below? Hath not the *Pope* power and jurisdiction over Christian Princes in their Dominions, and over all their people, yea, so far as to deprive them of their Dominions and Lives, if he shall judge them to be Hereticks? *no.* *2 Thes. 2. 4. Rev. 13. 15, 16, 17.* What then, is the Pope that *Antichrist* that exalts himself in the Church against Christ, and all that is called God? *yes.* *Mat. 23. 8, 9, 10. 2 Thes. 2. 3, 4, 8, 9.* Was Christ truly a King before his Resurrection? *yes.* *Psal. 2. 8. and 110. 1. Mat. 21. 5.* Or only after his Resurrection? *no.* Was Christ's Dominion compleat and full before his Resurrection over Angels and Men? *yes.* You mean he had full right and power? *yes.* But he did not so fully exercise and manifestly declare his Royal power as then? *no.* *Eph. 1. 21. 1 Pet. 3. 22. Act. 2. 36.* Doth Christ execute his Kingly Office towards his people? *Job. 1. 49.* and towards his and their Enemies? *yes.* *Psal. 110. 2.* How towards his people, first in subduing them to himself, and then in ruling them and defending them? *yes.* And doth Christ as a King subdue us to himself? *yes.* And effectually call us out of the World to himself? *yes.* *Act. 15. 14, 15, 16. Isa. 55. 4, 5. Gen. 49. 10.* Do we not submit to Christ meekly of our own accord? *No.* Why, are we by nature such enemies to Christ? *Col. 1. 21.* So stubborn, disobedient and rebellious, *Tit. 3. 3.* that he is faine to subdue us by his power before we become his peculiar people? *yes.* *Psal. 110. 3.* Doth Christ suffer us to remain rebellious? *no.* To whom doth Christ subdue us? To himself? *yes.* Are all true Believers then Christ's Subjects? and is Christ their King? *yes.* And is the Church Christ's Kingdom in a special manner? *yes.* And doth he in his Providence take special care thereof? *yes.* *1 Tim. 4. 10. Amos 9. 8, 9. Isa. 43. 3, 4, 5.* and that as a King doth of his Subjects? *yes.* Doth Christ leave us to our own care and conduct after he hath once subdued us? *no.* What, doth he rule and

and govern us? *yes.* Doth he not permit us to do what we list? *no.* Doth it belong to Christ's Kingly Office to ordain laws in his Church that bind their Consciences to obedience? And doth Christ rule his people by those laws? *yes.* *Isa.* 33. 22. *Mat.* 28. 19, 20. And to make Officers for the gathering and perfecting of the Saints in this life to the end of the World? *yes.* *1 Cor.* 12. 28. *Eph.* 4. 11, 12, 13. And to appoint the use of Censures for his Church; but this only for their spiritual government and salvation? *yes.* *Joh.* 20. 22, 23. *Mat.* 18. 17, 18. *2 Thes.* 3. 6, 14, 15. *1 Cor.* 5. 4, 5, 13. Chiefly doth not Christ rule his people inwardly by his Spirit, by it writing his laws in their hearts, working in them a disposition and strength to yeild to him that obedience which he requires? *yes.* *Heb.* 8. 10. *2 Cor.* 3. 3. Doth Christ as a King defend us? *yes.* *Isa.* 32. 1, 2. *Psal.* 91. 4. *Mat.* 23. 37. Doth not Christ expose us to danger, and leave us to shift for our selves? *no.* What doth Christ do as a King in reference to his and our Enemies, *viz.* the Devil, the World, the Flesh and Death? Doth he not restrain them? *yes.* What, all of them? *yes.* Or only some of them? *no.* *Psal.* 76. 10. Doth Christ then, even whiles the Enemies power remains, set bounds and limits to them, over which they cannot pass? *yes.* Christ then doth not suffer his and our enemies to do what they list with us? *no.* But doth Christ leave his and our enemies unconquered, and suffer them finally to prevail against him? *no.* Or against us? *no.* What, doth he conquer them? *i. e.* doth he take away their power in part, that they have not dominion over his people here, and then compleatly conquer them, when he brings all enemies under his feet, and doth utterly abolish and destroy them? *yes.* *Rom.* 8. 37.

Tell then, Since Christ is King, he will certainly bestow saving Grace upon his Elect? *yes.* *Act.* 5. 31. Reward their sincere obedience? *Rev.* 22. 12. and 2. 10. Preserve and support them under all their temptations and sufferings? *Isa.* 63. 9. powerfully order all

things for his own glory? *Rom.* 14. 10, 11. and his Subjects good? *Rom.* 8. 28. Will he not? **yes.** But then hath not this King an Iron Rod, as well as a Golden Scepter? **yes.** *Psal.* 2. 8, 9. Doth he not dreadfully threaten those that know not God, and obey not the Gospel? **yes.** *2 Thes.* 1. 8, 9. And those also that are enemies to his People? **yes.** *Psal.* 45. 5. Will you not therefore fear to offend him? **yes.** *Psal.* 2. 11. And the least of those that believe in him? **yes.** *Luk.* 17. 2.

1 *Prop.* Christ executeth the Office of a King in subduing us to himself, *Akt.* 15. 14, 15, 16. *Psal.* 110. 3. *In the day of thy power thy people shall be a willing people.*

2 *Prop.* Christ executeth the Office of a King in ruling and defending us, *Isa.* 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us,* *Isa.* 33. 1, 2.

3 *Prop.* Christ executeth the Office of a King in his restraining and conquering all his and our Enemies, *1 Cor.* 15. 25. *He must reign till he hath put all his Eneemies under his feet.* *Psal.* 110. throughout.

Q. 27. *Wherein did Christs Humiliation consist?*

A. *Christs Humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the Cross, in being buried, and continuing under the power of death for a time.*

Are there not **Two** parts of Christs Mediatory Office, *viz.* his state of Humiliation and Exaltation? **yes.** And is Christs Humiliation that low condition wherein he did, for our sake, empty himself of his glory, and take upon him the form of a Servant? **yes.** *Phil.* 2. 6, 7, 8. Are there not four steps of Christs Humiliation discernable in his Conception, and Birth, Life, Death, and after his Death, till his Resurrection? **yes.** Did Christ then humble himself in his Conception and Birth? **yes.** Was he not from all Eternity the natural Son of God,

God, and in the Bosom of the Father? *yes. Joh. 1. 14, 18.* And yet was pleas'd to become the Son of Man, made of a Woman of low estate, and to be born of her, and that with divers circumstances of more than ordinary abasement? *yes. Luk. 2. 7.*

Tell then, Was not Christ's Incarnation a very low step of his Humiliation? *yes.* Was it not an infinite abasement to infinite Majesty to be coupled with finite frailty, almightiness with weakness, unspeakable glory with extream baseness and vileness? *yes.* That he, who was begotten of his Father before all time, should be born of a Woman in time? That he, who meted out Heaven with a span, should himself be but a span long? The eternal Word not able to speak a Word? *yes.* Did not Christ humble himself in his life also? *yes.* How? by subjecting himself to, and putting his neck under the yoke of the law? *yes. Gal. 4. 4.* Was he not then exempted from subjection to the law? *No.* Did Christ submit to the Ceremonial law in his Circumcision? *yes. Luk. 2. 21.* And to the Moral law, to fulfil the preceptive part thereof by his perfect Obedience? *yes. Mat. 3. 15. and 5. 17.* And to satisfy the maledictive part thereof by his compleat sufferings? *yes. Gal. 3. 13.* Was this a debt that God could have challenged of him? *No.* Was it a pure voluntary subjection? *yes.* Besides, in the whole course of his life, did not Christ undergo many miseries of this life? *yes.* Or was he freed from them? *no.* Did Christ conflict with the indignities of the World? *yes. Psal. 22. 6. Heb. 12. 2, 3.* And with the temptations of Satan? *yes. Mat. 4. 1, to 12. Luk. 4. 13.* And with infirmities in his flesh common to the nature of Man? *Heb. 2. 17, 18. and 4. 15. and particularly accompanying that his low condition? yes. Isa. 52. 13, 14. and 53. 2, 3. 2 Cor. 8. 9.* In the close of his life what did Christ undergo? Was he not tormented in his body by his persecutors? *yes. Mat. 27. 26, to 50.* And did he conflict with the terror of death, and the power of darkness? *yes.* Did he feel and bear the weight of God's wrath, and

endure most grievous torments immediately in his soul? **yes.** *Mat.* 36. 37, 38. and 27. 46. *Luk.* 22. 44. And did he suffer death? **yes.** What kind of death? was it an ordinary natural death? **No.** Or a violent death? **yes.** Was he crucified on a Cross? **yes.** *Phil.* 2. 8. Was that death a most painful death? **yes.** Did they pierce his hands and feet? **yes.** *Luk.* 24. 40. *Psal.* 22. 16. Did they so extend and wrest all his body that they might tell all his bones? **yes.** *Psal.* 22. 17. *Mat.* 27. 35. Was it not also a shameful death? **yes.** *Heb.* 12. 2. Did they not deride and scorn him, mock him, and shake their heads at him, yea, spit in his very face? **yes.** *Mat.* 27. 29, 38, 39. And was it not also a cursed death? **yes.** *Deut.* 21. 23. *Act.* 2. 36. *Gal.* 3. 13.

Tell then, In this death of Christ do you not clearly see his transcendent and inexpressible love to poor sinners? *Rev.* 1. 5. *Gal.* 2. 20. And is not sin an horrible and cursed evil, that nothing could purge and expiate the abominable filthiness thereof but the blood of God? *1 Joh.* 1. 7. *1 Pet.* 1. 19. And is not God's Justice most exact and impartial, and his severity against sin most righteous; that rather than that shall pass unpunished, his only begotten and everlasting beloved Son shall shed his blood? **yes.** *Rom.* 3. 25, 26. Besides, if Christ hath shed his blood for sin, will not you endeavour to shed the blood of sin? **yes.** *Rom.* 6. 5, 6, 10, 11. And since Christ died for us, should not we live to him? **yes.** *2 Cor.* 5. 15. *Tit.* 2. 14. Yea, and be ready, if he calls, to die for him? **yes.** *Act.* 20. 24. *Rev.* 12. 11. How was Christ humbled after death? Was he buried? **yes.** *1 Cor.* 15. 3, 4. *Mat.* 27. 59, 60. *Mark* 15. 45, 46. *Luk.* 23. 52, 53. *Joh.* 19. 38, 39, 40. Did Jesus Christ rise again immediately from the dead? **no.** What then, did he continue in the state of the dead, and under the power of death? **yes.** But for how long time did Christ remain under the power of death? was it for ever? **No.** Was it only for a time, a short time, till the third day, and no longer? **yes.** Did his body in that time see corruption? **No.** *Rom.* 6. 9. *Act.* 2. 24, 27. and

27. and 13. 37. But do you not read in your Creed that Christ descended into hell? *yes*. Do you believe that the Soul of Christ went down among the damned Devils to triumph over them? *no*. By his descension into Hell then do you mean this only, and no more, that Christ, after his Burial, continued in the state of the dead, and under the power of death for a time? *yes*.

1 Prop. Christ's Humiliation consisted in his being born, and that in a low condition, *Luk. 2. 7. She brought forth her first-born Son, and wrapped him in swaddling cloaths, and laid him in a Manger.*

2 Prop. Christ's Humiliation consisted in his being made under the law, *Gal. 4. 4. God sent forth his Son made under the law.*

3 Prop. Christ's Humiliation consisted in his undergoing the miseries of this life, *Isa. 53. 3. He is despised, and rejected of Men, a Man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Heb. 12. 2, 3.*

4 Prop. Christ's Humiliation consisted in his undergoing the wrath of God, *Mat. 27. 46. Jesus cried with a loud voice, My God, my God, why hast thou forsaken me? Luk. 22. 44.*

5 Prop. Christ's Humiliation consisted in his undergoing the cursed death of the Cross, *Phil. 2. 8. He humbled himself, and became obedient unto death, even the death of the Cross.*

6 Prop. Christ's Humiliation consisted in his being buried, *1 Cor. 15. 4. That he was buried.*

7 Prop. Christ's Humiliation consisted in his continuing under the power of death for a time, *Mat. 12. 40. As Jonas was three days and three nights in the Whale's Belly, so shall the Son of Man be three days and three nights in the Heart of the Earth.*

Q. 20. Wherein consisteth Christ's Exaltation?

A Christ's Exaltation consisteth in his rising again from the dead on the third day, his ascending up into Heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Was

Was Christ exalted? *yes.* But was he not first humbled before he was exalted? *yes.*

Tell then, May we not justly expect it will be with the Members as it was with the Head? A crown of thorns before a crown of life? And that as Christ first suffered, and then enter'd into his glory, *Luk. 24. 26.* even so must we through many tribulations enter into the Kingdom of Heaven? *yes. Añ. 14. 22. 2 Tim. 2. 11, 12.* Was Christ's Divine nature capable of any real Exaltation? *no.* Was that exalted only declaratively? *yes.* But was Christ's humane nature exalted not only declaratively, but also really? *yes.* Are there four steps or degrees of Christ's Exaltation, *viz.* his Resurrection, Ascension, Session at the right hand of God, and coming to Judgment? *yes.* Did Christ continue still in the Grave, and under the power of death? *no.* Was it possible for Christ to be held by death? *no.* *Añ. 2. 24.* Did Christ then rise again from the dead? *yes.* Was his body really united to his Soul? *yes.* What, the very self-same body, in which he suffer'd, with the same essential properties thereof? *yes. Luk. 24. 39. Joh. 20. 25, 27.* But did Christ arise with Mortality, and other common Infirmities belonging to this life? *no. Rom. 6. 9. Rev. 1. 18.* But when did Christ arise from the dead? was it on the third day? *yes.* Was it not sooner nor later? *no.* On which day of the Week did he arise? was it on the first? *yes.* But by whose power did he rise again from the dead? was it by his own? *yes. Joh. 10. 18.*

Tell then, Hath not Christ by his powerful Resurrection evidently declared himself to be the Son of God? *yes. Rom. 1. 4.* And that he hath fully satisfied his Father's Justice? *yes. Rom. 8. 34.* and vanquish'd death, *1 Cor. 15. 54. &c.* and Satan that had the power of it? *Heb. 2. 14.* and that he is Lord both of the quick and dead? *yes. Rom. 14. 9.* Besides, hath not Christ done all this as a publick Person, and as our Representative? *yes. 1 Cor. 15. 21, 22.* Yea, as the head of his Church? *Eph. 1. 20, 22, 23. Col. 1. 18.*
and

and that for their justification? *yes. Rom. 4. 25. And for their quickning in Grace? yes. Eph. 2. 1, 5, 6. Col. 2. 12. And for their support against all their enemies? yes. 1 Cor. 15. 25, 26, 27. And to assure them of their Resurrection from the dead at the last Day? yes. 1 Cor. 15. 20. What is the second step of Christ's Exaltation? is it his Ascension? yes. Did not Christ remain forty days here upon Earth after his Resurrection? yes. *Act. 1. 3. Did he not in that time often appear unto, and converse with his Apostles, speaking to them of the things pertaining to the Kingdom of God? yes. Act. 1. 1, 2. And giving them a commission to preach the Gospel to all Nations? yes. Mat. 28. 19, 20. But was not Christ to continue still on the Earth after his Resurrection? No. Did he at length ascend up into Heaven? yes. What, did Christ in our nature, and as our head, visibly go up into the highest Heavens? yes. Act. 1. 9, 10, 11. Heb. 6. 20. Eph. 4. 10. And as he went up did he gloriously triumph over his enemies? yes. Eph. 4. 8. But wherefore did Christ ascend? was it to receive gifts for men? yes. *Psal. 68. 18. And to prepare a place for us? yes. Job. 14. 3. And is Christ now bodily in heaven? yes. And shall he continue there till his second coming at the end of the world? yes. Act. 3. 21.***

Tell then, Since Christ is gone to Heaven, will not you labour to have all your affections raised up thither where Christ your true treasure is? yes. Col. 3. 1, 2. And endeavour to be made more and more meet to partake of the place which he is preparing for you? yes. Col. 1. 12. What is the third step or degree of Christ's Exaltation? is it his Session at God's right hand? yes. And doth Christ indeed now sit at God's right hand in Heaven? yes. Eph. 1. 20. And do you mean by that, that Christ, as God-man, is now advanced to highest favour with God the Father; as Princes are wont to set them at their right hand, whom they highly love and favour? yes. 1 King 2. 19. Phil. 2. 9, 10. And did Christ justly merit his Father's favour by his service of him and obedience to him? yes. Isa. 42. 1. with Mat. 12, 18.

Tell

Well then, If Christ the head be so much the Father's favourite, can the Lord possibly hate Christ's members that are so nearly related to the Son of his love? **No.** *Isa* 62. 4. *Mat.* 3. 17. And may not true Believers from hence strongly conclude the full remission of all their sins? **yes.** *1 Joh.* 2. 1. And the gracious acceptance of their persons with God? **Yes.** *Eph.* 1. 8. *Exod.* 28. 36, 38. And that God will make plentiful provision for all their wants? **Yes.** *Rom.* 8. 32. *1 Tim.* 4. 6. And confirm all their graces, so as to preserve them from total and final apostacy? **yes.** *Joh.* 17. 23. And perfectly and fully glorifie their souls and bodies hereafter in Heaven? **yes.** *Joh.* 17. 24. Is Christ advanced to all fulness of joy and glory in heaven? **yes.** *Act.* 2. 28. with *Psal.* 16. 11. *Joh.* 17. 5. Is Christ also advanced to highest power over all things in Heaven and Earth? **Yes.** *Eph.* 1. 22. *1 Pet.* 3. 22. *Mat.* 28. 18. *Phil.* 2. 9, 10, 11.

Well then, Are not they sharply to be reprehended that wrench out of Christ's own hand his fulness of power, office and authority, which is incommunicable either to men or angels? **Yes.** *Heb.* 1. 13. *1 Cor.* 8. 6. Is it not an high prejudice to the supream power of Christ, to institute in his Church any Officers or Ceremonies of ordained and mystical signification, appropriate unto the worship and service of God, without any licence from Christ himself? **Yes.** *Col.* 2. 18. And doth not this fulness of Christ's office and power call aloud for our faith in him, obedience to him, and worship of him? **yes.** *1 Pet.* 3. 6, 7. What is the fourth and last step of Christ's Exaltation? is it his coming to judge the World? **yes.** Why, shall not Christ remain for ever in Heaven? **no.** What, shall he return and come again from thence? **yes.** To what end? to judge men and angels? **yes.** *Jude* v. 6. *2 Pet.* 2. 4. *Rom.* 14. 9, 10. *Act.* 10. 42. *Mat.* 13. 40, 41, 42. But when shall Christ return from Heaven to judge the whole World? at the end of the World at the last day? **yes.** And not before? **ne.** *Act.* 3. 21. Was not Christ unjustly judged and condemned by wicked men? **yes.** *Act.* 3. 14, 15. And shall this Christ come again

again at the last day in great power? *yes.* *Mat.* 24. 30. And in great glory, with all his holy Angels? *yes.* *Luk.* 9. 26. *Mat.* 25. 31. *1 Thes.* 4. 16. And all this to judge the World in Righteousness? *yes.* *Act.* 17. 31. And is not this a great Degree of Exaltation? *yes.*

Well then, Is not this a ground of unspeakable comfort to true Believers, to know that Christ, who is now their Advocate, will at the last day be their Judge? *yes.*

1 Prop. Christ's Exaltation consisteth in his rising again from the dead on the third day, *1 Cor.* 15. 4. *He rose again the third day according to the Scriptures.*

2 Prop. Christ's Exaltation consists in his ascending up into Heaven, *Mark* 16. 19. *After the Lord had spoken unto them he was received up into Heaven.*

3 Prop. Christ's Exaltation consists in his sitting at the right hand of God the Father, *Mar.* 16. 19. *Eph.* 1. 20. *And set him, i. e. Christ, at his own right hand in heavenly places.*

4 Prop. Christ's Exaltation consists in his coming to judge the World at the last day, *Acts* 1. 11. and 17. 31. *God hath appointed a day in the which he will judge the world in righteousness, by that man, whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

Q. 29. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us by his holy Spirit.

Hath Christ by his Mediation purchased Redemption for us? *yes.* *Heb.* 9. 12. And all other benefits of the Covenant of Grace? *yes.* *2 Cor.* 1. 20. Are we made partakers of the Redemption purchased by Christ by the effectual application of it to us, and make it ours? *yes.* *Joh.* 1. 11, 12. Can they be made partakers of it to whom it is not effectually applied? *no.* And doth Christ certainly and effectually apply and communicate Redemption to all those for whom he hath purchased it? *yes.* *Joh.* 6. 37, 39. and 10. 15, 16. By whom is this Redemption applied? Is this Application specially the work

of Christ's holy Spirit? *yes. Tit. 3. 5, 6.* May it be effectually applied to us without the Spirit? *no.* Must there be a work of the Spirit then in us, without which Christ's work for us cannot be available, or made ours? *yes.* Can we no other way be partakers of Christ's Redemption but by the Spirit's application? *no.* But what kind of application is that which the Spirit makes? is it an effectual application? *yes.* Cannot godly Parents, able Ministers, or any other means, do it effectually without the Spirit? *no.* And hath Christ promised his Spirit for that end? *yes. Ezek. 36. 26, 27. Joh. 16. 7, to 10.* Is it by the Holy Ghost alone, working by and with the Word, that we are enabled to believe in Christ according to the Gospel? *yes. Eph. 2. 8. 2 Cor. 4. 13.* What shall become of those that never heard the Gospel? *Rom. 10. 14. and so never knew Christ? 2 Thes. 1. 8, 9. Eph. 2. 12. and do not believe in him? is not their case very sad and deplorable? yes. Joh. 8. 24. Mar. 16. 16.* But what if they are diligent to frame their Lives according to the light of nature? *1 Cor. 1. 20, to 25. or the Laws of that Religion they profess, then their condition is safe, is it not? no. Joh. 4. 22. Rom. 9. 31, 32. Phil. 3. 4, to 10.* Why, is there no salvation in any other but in Christ alone? *no. Act. 4. 12.* And is Christ the Saviour only of his Body, the Church? *yes. Eph. 5. 23.*

Tell then, All those that hear the Gospel, and live in the bosom of the Church, are undoubtedly saved, are they not? *no. Joh. 12. 38, to 41. Rom. 9. 6. Mat. 22. 14.* What then, none but those, and those only, who are true members of the invisible Church, and such to whom Christ's Redemption is effectually applied? *yes. Mat. 7. 21. Rom. 11. 7.*

1 Prop. We are made partakers of the Redemption purchased by Christ by the effectual application of it to us, *Joh. 1. 10, 11, 12.* As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.

2 Prop. It is the holy Spirit of Christ alone that effectually applies to us the Redemption purchased by Christ for us,

us, *Tit. 3. 5, 6. He saved us by the washing of regeneration, and renewing of the holy Ghost. 6. Which he shed on us abundantly through Jesus Christ our Saviour.*

Q. 30. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

What doth the Spirit work in us in order to the applying of Christ's Redemption to us? Doth he work Faith in us? *yes.* Can we not believe of our selves? And is not Faith from our selves? *no, Eph. 2. 8.* Why, is not Faith our act? *yes.* And God's gift? *yes.* And the work of God's Spirit? *yes. 2 Cor. 4. 13. Col. 2. 12.* But cannot the word of God it self, of it self work Faith, without the Spirit? *no.* But doth or will the Spirit ordinarily work Faith without the word? *no.* Burthen what doth the holy Spirit do for us by Faith? Doth he thereby unite us to Christ? *yes. Eph. 3. 17.* Are true Believers then united to Christ? *yes.* But how are Believers united to Christ? Do you mean politically only, as Subjects are said to be united to their Prince by obeying his Laws? *no.* But do you mean something more? *yes.* Do not the holy Scriptures speak of a threefold glorious and most mysterious union? *yes. Viz. Of three persons in one nature, God the Father, Son, and Holy Ghost, united in one Godhead? 1 Joh. 5. 7. Of two natures in one person, the Godhead, and the Manhood, hypostatically or personally united in one Christ, and making but one Immanuel? Luk. 1. 35. Col. 2. 9. Of two and more distinct Natures and Persons, united by one Spirit; and that's the Union betwixt Christ and true Believers? yes. By this Union are not Believers said to be in Christ, and Christ in Believers? yes. Joh. 14. 20. and 17. 21. 1 Joh. 5. 20. 2 Cor. 13. 5. Col. 1. 27. And is not Christ in the Believer by his Spirit? yes. 1 Cor. 12. 13. And by Inhabitation? yes. Eph. 3. 17. As the head is in the body? yes. Col. 5. 11. And as the root is in the branches? yes. Joh. 15. 5. Doth not Christ being in Believers*

Believers imply life and influence from Christ? *yes. Col. 3. 4. 1 Pet. 2. 5.* And is not the Believer in Christ by Faith? *yes. Joh. 1. 12.* By spiritual implantation? *yes. Joh. 15. 2. Rom. 6. 3.* And as the Members are in the head? *Eph. 1. 23.* As the Branches are in the root? *yes. Joh. 15. 4, 5.* And doth not a Believer's being in Christ imply communion and fellowship with Christ? *yes. 1 Cor. 1. 30.* In short, do you mean by union betwixt Christ and true Believers, that whereby they are mystically and spiritually, yet really and inseparably join'd to Christ as their head and Husband? *yes. 1 Cor. 6. 17. Joh. 10. 28. Eph. 5. 23, 30.*

Well then, If Believers are thus closely united unto Christ, is it not a sin of a deep dye to persecute true Believers for Christ's sake? *yes. Zach. 2. 8. Ait. 9. 4.* And may you not from hence conclude the unspeakable love of Christ to true Believers, beyond and above all others in the world? *yes. Eph. 2. 14, to 9.* And from hence infer the stability and perseverance of the Saints in their estate of Grace? *yes. Col. 3. 3. 1 Pet. 1. 5.* And doth it not much concern you to know whether you are in Christ, and Christ in you? *yes.* To that end should you not enquire whether Christ hath given you his holy Spirit? *yes. Rom. 8. 9. viz. The spirit of grace and supplication? Zach. 12. 10. Rom. 8. 15. a mourning spirit for sin? Zach. 12. 10. Jer. 31. 19. a sanctifying spirit? yes. 1 Cor. 6. 11.* And whether Christ dwells in your heart by Faith? *Eph. 3. 17.* By such a Faith as purifies the heart, works by love, conquers the world; whether you crucifie the flesh, with its affections and lusts? *Gal. 5. 24.* are a new creature? *2 Cor. 5. 17.* and bring forth fruit to God? *yes. Joh. 15. 5. Col. 1. 10.* But when is it that the Spirit works faith in us, and by faith unites us unto Christ? Is it in our effectual calling? *yes.* And not before? *no. 1 Pet. 5. 10.*

1 Prop. The Spirit applies to us the Redemption purchased by Christ, by working Faith in us, *Eph. 2. 8.* By grace ye are saved, through faith, and that not of your selves, it is the gift of God, *2 Cor. 4. 13. Eph. 1. 13, 14.*

2 Prop. The Spirit applies to us the Redemption purchased by Christ, "by uniting us to Christ by faith, Eph. 3. 17. *That Christ may dwell in your hearts by faith.*

3 Prop. The Spirit unites us to Christ by faith in our effectual calling, 1 Cor. 1. 9. *God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ.*

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

What kind of calling is it that is here described? Is it a personal calling to a function and office, either in Family, State or Church? no. Or, is it a spiritual calling of men to seek Blessedness in Christ? yes. And is this spiritual calling here described to be understood of a common, external only, and ineffectual calling; a calling according to means only, common both to the Elect and Reprobates, by the outward Ministry of the Word? no. Mat. 20. 16. and 23. 37. Heb. 4. 2. Or is it a saving, internal, and effectual calling, a calling according to God's eternal purpose? yes. Rom. 8. 28. May men then be externally called by the Ministry of the Word, and yet not effectually and savingly called? yes. Mat. 22. 14. Nay, may not Men, by the Ministry of the Word, have some common Operations of the Spirit, and yet never truly come unto Christ? yes. Mat. 7. 22. and 13. 20, 21. Heb. 6. 4, 5. Job. 6. 64, 65, 66. Whose work is effectual calling? is it the work of God's Spirit? yes. Is effectual vocation the proper work of God's Spirit, as our Redemption is the proper work of Christ? yes. 2 Thes. 2. 13, 14. 2 Cor. 3. 3, 6. Is there any power on Earth able to call us effectually but that of the holy Spirit? no. Job. 6. 44, 45. But what is that term or state from which we are called? is it a sinful, miserable; and damnable state of nature? yes. A state of darkness? Act. 26. 18. Of blindness? yes. Eph. 4. 18. 1 Cor. 2. 14.

Of

Of vassalage under Satan? *yes.* *Eph.* 2. 2. Of misery, within, without, in life, in death, after death, temporal, spiritual, eternal? *yes.* *Rom.* 6. 23. *Eph.* 2. 1. And what is that term or state to which we are called? is it a state of all blessedness? The good of Grace here, and the good of Glory hereafter? *yes.* *Psal.* 84. 11. A state of light, of the light of saving knowledge? *1 Pet.* 2. 9. Of the light of divine joy? *Psal.* 97. 11. and 4. 7. Of light that leads to eternal light, viz. The inheritance of the Saints in light? *yes.* *Col.* 1. 12. But who are the Persons called? Are they, in respect of themselves, sinners with others? *yes.* *1 Cor.* 6. 9, 10, 11. Was not *Abraham* call'd when he was an Idolater? *yes.* *Josh.* 24. 2. And *Paul* when he was actually persecuting the Church? *yes.* *Act.* 9. 1. *Gal.* 1. 13. And *Zacharias* when an extortioner? *yes.* *Luk.* 19. 5, 8. Are we not called because of our good works, or according to our works? *no.* *2 Tim.* 1. 9. Is not the reason of God's calling of some rather than others by his Gospel this, that some are more worthy to partake of it than others? *No.* *Rom.* 9. 18. *Mat.* 11. 26. *Rom.* 5. 6, 10. *Tir.* 3. 4, 5. *Eph.* 2. 4, to 10. And are not the person, that are effectually called, all those, and those only, that are elected by God? *yes.* Is not God's eternal decree and purpose the great and first foundation of Vocation? *yes.* *Rom.* 8. 30. *Act.* 13. 48. *2 Tim.* 1. 9. But what voice doth the Spirit make use of in effectual calling? is it the Ministry of his Word? *yes.* Is that the ordinary means appointed by God for this purpose? *yes.* *2 Cor.* 5. 20. and 6. 1, 2. *2 Thes.* 2. 13, 14. Doth the Spirit make use of the Law in this work? *yes.* *Rom.* 7. 9. And of the Gospel in a special manner? *yes.* *Rom.* 1. 16. *Mar.* 16. 15, 16. *Act.* 2. 38, 39. What is the first thing, that the Spirit doth for elected Sinners in effectual calling? Doth he convince them of their sin and misery? Doth he make them experimentally in their hearts and consciences to know and feel what a sinful, miserable, and undone condition they are in? *yes.* *Joh.* 16. 8. Are there none effectually call'd but those that have been some way or other convinced of their sin and misery?

sery? **no.** What doth the Spirit do for the Elect after
 he hath soundly convinced them of their sin and misery?
 Doth he further enlighten their minds? **yes.** Or do
 their minds remain as blind as they were before? **no.**
 Is gross Ignorance a most certain sign of one that re-
 mains uncall'd and unconverted? **yes.** *Eph. 4. 18.* To
 the knowledge of whom doth the Spirit lead the con-
 vinced sinner? is it to the sound and saving knowledge
 of Jesus Christ? **yes.** *Joh. 16. 10. and 17. 1.* But is it
 sufficient to effectual calling to have our minds enlight-
 ned and changed from ignorance to knowledge? **no.**
 Must there be also a change upon our wills? **yes.** Do
 the wills of men remain unchanged, and as perverse as
 they were before they are effectually called? **no.** What
 then doth the Spirit do further for Sinners in their effe-
 ctual calling? Doth he renew their wills? **yes.** And
 powerfully determine them to that which is spiritually
 and savingly good? **yes.** *Ezek. 11. 19. Ezek. 36. 26, 27.*
 Are there new Inclinations then wrought in the wills of
 those that are effectually called, so that they love the
 good which they before hated, and hate the evil which
 they before loved? **yes.** But why doth the Spirit
 thus convince of sin, enlighten the mind, renew the
 will? Is it by all these to perswade and enable us to
 embrace Jesus Christ freely offered to us in the Gospel?
yes. Why, are not moral swasions sufficient to prevail
 with us? Is there not perswasive power enough in ex-
 hortations, threatnings, promises of the word, ways
 wherein men are moved, or drawn in a most suitable way
 to their own nature? **no.** Can the bare proposal of an
 object make a dead man regard? **no.** *Eph. 2. 1.* Have
 not moral entreaties been rejected when used by the
 best of men? **yes.** *Isa. 53. 1.* Is all the outward shi-
 ning of the whole Sun any thing to a blind man? **no.** Is
 bare moral swasion that strength which raised up Christ
 from the dead? **no.** And yet is there any less power
 required than that to our new Creation, and Resurre-
 ction, Renovation, and new Birth, in our effectual
 calling? **no.** *Eph. 1. 19, 20.* But if the Spirit,
 in

in effectual calling, puts forth such irresistible power, doth he not offer violence to the liberty of man's will? no. Why, are Sinners, although in themselves dead in sin, by the Spirit's power made willing and able freely to answer his call, and to accept and embrace the grace offered and convey'd therein? *yes*. *Eph. 2. 5. Phil. 2. 13. Deut. 30. 6.*

Tell then, If you are not already effectually call'd, will you not humbly beseech the blessed Spirit that he would make you, when called, obedient to his voice, and make you to be that which you are invited to be, enable you to do what you are exhorted to, write his law in your heart, change you into his image? 2 Cor 3. 18. bore your ear, open your heart? in a word, make your dead soul so hear his voice that you may live? yes. *Joh. 5. 25.*

1 *Prop.* Effectual calling is the work of God's Spirit, *1 Tim. 1. 9. Who hath saved us, and called us. 2 Thes. 2. 13, 14.*

2 *Prop.* In effectual calling the Spirit of God convinceth us of our sin and misery, *Act. 2. 37. When they heard this they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and Brethren, what shall we do?*

3 *Prop.* In effectual calling the Spirit of God enlighteneth our minds in the knowledge of Christ, *Act. 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.*

4 *Prop.* In effectual calling the Spirit of God renews our wills, *Ezek. 36. 26, 27. I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

5 *Prop.* In effectual calling the Spirit of God persuades and enables us to embrace Jesus Christ, as he is offered to us in the Gospel, *Joh. 6. 44, 45. No man can come unto me except the Father, who hath sent me, draw him. 45. Every man therefore that hath heard and learned of the Father, cometh unto me. Phil. 2. 13.*

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do in this life partake of **Justification, Adoption, Sanctification,** and the several benefits which in this life do either accompany or flow from them.

Do they that are effectually called partake of any benefits in this life? **yes.** Have the Members of the invisible Church that are mystically united unto Christ any communion in Grace with Christ? **yes.** What is that communion in Grace? is it the partaking of the vertue of Christ's Mediation in their Justification? **yes.** What are all true Believers justified, *i. e.* made righteous or guiltless in this life? **yes.** And do they partake of Adoption in this life? **yes.** Are they here made Children and Sons? **yes.** And do they partake of Sanctification here also? **yes.** Are they made holy in this life? **yes.** Who are they that thus partake of Justification, Adoption and Sanctification? are they all they, and only they, that are effectually called? **yes.** Are no others justified, adopted and sanctified, but only they that are effectually called? **No.** But when is it that they partake of Justification Adoption and Sanctification, is it in this life? **yes.** and do they partake of any other benefits besides these three grand ones? **yes.** What are they? are they such as do accompany or flow from Justification, Adoption and Sanctification? **yes.** And wherever else in this life doth manifest their union with Christ? **yes.**

1 Prop. They that are effectually called do in this life partake of Justification, *Rom. 8. 30. Whom he called, them he also justified.*

2. Prop. They that are effectually called do in this life partake of Adoption, *Eph. 1. 5. Having predestinated us to the adoption of children by Jesus Christ unto himself.*

3 Prop. They that are effectually called do in this life partake of Sanctification, and the several benefits which in this life do either accompany or flow from Justification, Adoption and Sanctification, *1 Cor. 1. 30. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

Q. 33. What is Justification?

A. Justification is an act of God's free-grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Doth this word **justify** signifie the making of a person that is just to be unjust, by infusing Righteousness into him, and working in him an obdurate and inherent change, so that the person becomes a new creature, as the word **sanctify** denotes the making a person holy? **no.** If it should be so taken, would not this confound Sanctification, the peculiar work of the Spirit, *Ezek. 36. 27. Rom. 6. 6, 14.* with Justification; which though they are inseparably join'd together, are yet altogether different and distinct one from another? **yes.** *1 Cor. 1. 30. and 6. 11.* Is it not a **Legal** word taken from Courts of Justice, and doth signifie the accepting, accounting, declaring, pronouncing, judging a person to be righteous or innocent, and the absolving of him from all guilt and punishment, opposite to pronouncing wicked and condemning? **yes.** *Prov. 17 15. Isa. 50. 8, 9.* And doth it signifie here, to wit, a relative and juridical change of a person's state only, but not his nature, whereby he becomes absolv'd at the bar of Divine Justice, and is discharg'd from the guilt of sin? **yes.** *Rom 8. 33, 34. and 3. 24, 25, 28. and 4. 5, 6, 8. Ait. 13. 38, 39. Luk. 18. 13, 14.* But is there not a twofold Justification, Legal and Evangelical? **yes.** Is or can any man now be legally justified, *i. e.* declared just and righteous in himself, by his own proper and inherent righteousness, and absolv'd from the curse of the law? **no.** *Gal. 3. 10, 11. Rom. 3. 20, 21.* What then, is it only an Evangelical Justification is intended, whereby a sinner is absolv'd from the curse of the law, and freely accepted, and accounted as righteous in the sight of God, only for the righteousness of Christ apprehended and applied by true faith? **yes.** Is Justification God's act? **yes.** Who is the principal efficient cause of Justification? **yes.** Is it God? **yes.** *Rom. 8. 33. and 4. 5.* Why, will God do that himself which he abhors in another? Is not he

aid to be an Abomination to the Lord that justifies the Wicked? *yes.* *Prov. 17. 15.* But is that to be meant of one that absolves a guilty Person without some Satisfaction made to Justice? *yes.* But doth God justify the ungodly without the intervening of Christ's Satisfaction? *no.* What is the internal impulsive or moving Cause of our Justification? Is there something in us to move God to justify us? *no.* Cannot we merit or deserve it from God? *no.* At least in part? *no.* What then? is it an Act of God's Free-grace? *yes.* *Rom. 3. 24. Eph. 1. 7.* How so? did not Christ by his Obedience and Death make a proper, real, and full Satisfaction to God, Justice in the Behalf of them that are justified? *yes.* And fully discharge their Debt? *yes.* *Rom. 5. 8, 9, 10, 19. 1 Tim. 2. 5, 6. Heb. 10. 4. Dan. 9. 24, 26. Isa. 53. 4, to 13.* Can then their Justification be said to be only of Free-grace? *yes.* How so? was it in that God was pleas'd to accept of Satisfaction from a Surety, which in strictness of Justice he might have demanded of them? *yes.* *Heb. 7. 22.* Yea, that he himself should provide this Surety, nay, and him his own only Son, *Rom. 8. 32. Heb. 10. 10. Mat. 20. 28. 1 Pet. 1. 8, 19.* That he should accept his Obedience and Satisfaction in their Stead, *Mat. 3. 17. Eph. 5. 2.* and impute his Righteousness to them, *2 Cor. 5. 21.* and require nothing of them for their Justification but Faith, *Rom. 3. 24, 25.* which also is his own Gift? *yes.* *Eph. 2. 8.* In all this was not the exact Justice and rich Grace of God glorified in the Justification of Sinners? *yes.* *Rom. 3. 26. Eph. 1. 7. and 2. 7.* Who are they whom God justifieth? Are they all those, and only those, whom God hath eternally elected, in the fulness of time redeem'd, and in his accepted time effectually called? *yes.* *Rom. 8. 30. and 3. 24. 1 Thes. 5. 9, 10.* And none other? *no.* Did not God decree from all Eternity to justify all the Elect? *yes.* *Gal. 3. 8. 1 Pet. 1. 19, 20.* And did not Christ, having died for their Sins, rise again for their Justification? *yes.* *Rom. 4. 25. 1 Tim. 2. 6.* Were they not then actually justified? *no.* But when then? Are not the Elect actually justified until the holy Spirit doth actually apply

D

Christ

Christ to them, and them to Christ, in their effectual calling? *no.* *Col.* 1. 21, 22. *Tit.* 3. 4, 5, 6, 7. And doth God immediately upon their believing own his Elect secretly within himself, esteem and approve of them as persons in a justified state? *yes.* *Rom.* 8. 1. And at the moment of their dissolution doth not God justify them as the judge of all the earth, passing a private sentence unto everlasting life upon every believing soul? *yes.* *Rom.* 1. 23. *Luk.* 23. 43. *2 Cor.* 5. 1, 6, 8. And will not God at the day of Judgment by publick sentence before the whole World fully and for ever discharge and acquit Believers? *yes.* *Mat.* 25. 31, to the end, and 10. 32. But are we not actually justified and pardon'd from Eternity? *no.* Why? must Faith and Repentance be actually in all those that are justified and pardon'd? *yes.* *Act.* 2. 38. and 3. 19. and 26. 18. And can the Elect be said actually to believe or repent from Eternity? *no.* Besides, are not all the Elect born the children of wrath even as others? *yes.* *Eph.* 2. 3. And so by nature under God's wrath and curse? *yes.* And whilst such as they be truly said to be in a blessed state? *no.* But those that are actually justified are in a blessed state, are they not? *yes.* *Psal.* 32. 1, 2. *Rom.* 4. 7. What doth God do for us in justifying us? Doth he pardon our sins? What all of them? *yes.* Or only some of them? *no.* Are we still accounted guilty, and in a state of condemnation? *no.* *Rom.* 8. 1. and 4. 5, to 9. *2 Cor.* 5. 19. When God pardons sins is he said to cast them behind his back? *yes.* *Isa.* 38. 17. And to blot them out as a cloud? *yes.* *Isa.* 44. 22. *yes.* And to forgive them, and remember them no more? *yes.* *Jer.* 31. 34. And not to impute them? *Psal.* 32. 2. *2 Cor.* 5. 19. So as that though they have sinned, being in Christ they shall never come into the judgment of condemnation? *yes.* *Rom.* 8. 1. But do not justified persons sin against God after they are justified? *yes.* *Jam.* 3. 2. *Joh.* 1. 8, 10. *Ecc.* 7. 20. And doth God take special notice of those their sins? *yes.* *2 Sam.* 12. 1. *1 Sam.* 3. 13. But doth not God continue to forgive them of those that are justified? *yes.* *Mat.* 6. 12. *1 Joh.* 1. 7.

and 2. 1, 2. Can justified persons ever fall from their state of Justification? *no.* *Rom. 8. 1. Luk. 22. 32. Heb. 10. 14. Job. 10. 28.* But may they not by their sins fall under God's Fatherly displeasure, and not have the light of his Countenance restored to them, till they sincerely humble themselves, confess their sins, earnestly beg pardon, and renew their Faith and Repentance? *yes.* *Psal. 89. 31, 32, 33. and 51. 1, to 13. and 32. 5. Mat. 26. 75. 1 Cor. 11. 30, 31. Luk. 1. 20.* What else doth God do for us in justifying us? Doth he accept and account our persons righteous in his sight? *yes.* *2 Cor. 5. 19, 21. Rom. 3. 22, to 29.* And not in the sight of men? *no.* But in God's sight we are accounted righteous? *yes.* But doth God pardon our sins, and accept us as righteous for any Grace wrought in us, or any Duty done or suffer'd by us? *no.* *Tit. 3. 4, 5, 7. Eph. 1. 7.* Can a sinner be acquitted from the curse of the Law, and receiv'd as righteous in the sight of God, for any inherent Righteousness in him? *no.* *Rom. 3. 28. and 4. 6. Gal. 2. 16. and 3. 10, 11.* Is there any man living, Christ only excepted, that hath or can yield perfect obedience to the law of God? *no.* Was not Abraham our Father said to be justified by works? *yes.* *Jam. 2. 23, 24.* And yet doth not Paul say by the works of the Law no man is justified? *yes.* *Rom. 3. 20.* Nay, doth not the Scripture say expressly of Abraham that he was not justified by Works? *yes.* *Rom. 4. 2.* Can not this seeming difference between James and Paul be fairly reconciled? *yes.* May not Works be said to justify in the Court of Conscience, and before the World, namely, as they declare and manifest a person to be just and righteous before God and the World? *yes.* And so Works, as the genuine effects of true Faith, tho' they cannot justify our persons, yet may and do justify our Faith, or demonstrate before God and Man, and to our own Conscience, that our Faith is not a dead and barren, but a true lively Faith, by its fruitfulness in well-doing? *yes.* But then can good Works justify our persons in the Court of Heaven before God, and in his sight? *no.* *Rom. 3. 20. Rom. 4. 2. Psal. 130. 3, 4. and 143. 2. Eph. 2. 8, 9. Tit. 3. 4, 5, 7.*

Tell then, Since God doth not pardon or accept us for any merit or satisfaction of our own, either in whole, or in part, for whose sake doth God do it? Is it for Jesus Christ's sake? **yes.** And for his Righteousness sake? **yes.** And for that, only for that, and nothing but that? **yes.** Do you mean by Christ's Righteousness his perfect Obedience and full Satisfaction, with his active and passive Obedience both? **yes.** Doth God impute both the Obedience and Death of Christ so to Believers as if they themselves had fully satisfied the Law? **yes.** *Rom. 5. 17, 18, 19. Jer. 23. 6. 1 Cor. 1. 30, 31. Rom. 4. 6, 7 &c.* But is Christ's whole obedience, active as well as passive, imputed to us by God? **yes.** Must not the obedience of Christ the second *Adam*, even that in which he kept the Law, be imputed to us, that thereby we may be made righteous, as well as the disobedience of the first *Adam*, in which he brake the Law, is imputed unto men, upon which they become guilty? **yes.** *Rom. 5. 19.* And must not that obedience of Christ be imputed, without the imputation of which the Righteousness of the Law is not, yea, could not be fulfilled in Believers? **yes.** And doth not the Law's Righteousness consist as much in requiring perfect conformity to its commands, as in demanding satisfaction, or the undergoing of its penalty upon the violation of it? **yes.** *Rom. 8. 4.* But what is necessary on our part to the making of this Righteousness of ours? Is it our receiving of it? **yes.** And how is this Righteousness received by us? By what Grace? Is it by Faith, by a true, lively, saving Faith? **yes.** *Rom. 5. 1.* Not an Historical, Temporary Faith, or Faith of Miracles? **no.** What then? is Faith the instrumental cause of our Justification? **yes.** Are we not then justified by our works? **no.** But by Faith alone? **yes.** How and why by Faith alone? What, is the grace of Faith itself, or the act of Believing, imputed to us for our Righteousness? **no.** How then? as that Grace which alone receives and rests on the Righteousness of Christ? **yes.** *Ab. 10. 43. Gal. 2. 16. Phil. 3. 9. Ab. 13. 38, 39.*

Well then, Doth Faith alone justify? *yes. Joh. 1. 12*
Rom. 3. 28. But is this Faith alone in the person justified? *no.* Is it ever accompanied with all other saving
 Graces? *yes.* Is it a dead Faith? *no.* Doth it not al-
 ways work by Love? *yes. Jam. 2. 17, 22, 26. Gal. 5. 6.*
 Even as the Eye alone is the instrument of seeing, no
 other Member can see but the Eye; yet the Eye alone,
 separated from the head, cannot see? *yes.*

1 Prop. Justification is an act of God's free-grace, *Rom.*
3. 24. Being justified freely by his Grace, through the Redem-
ption that is in Jesus Christ.

2 Prop. In Justification God pardoneth all our sins,
Eph. 1. 11. In whom we have Redemption through his blood,
the forgiveness of sins, according to the riches of his Grace.

3 Prop. In Justification God accepteth us as righteous
 in his sight, *2 Cor. 5. 21. That we might be made the Right-*
eousness of God in him.

4 Prop. We are accepted as righteous in God's sight,
 only for the Righteousness of Christ imputed to us, *Rom.*
5. 19. As by one man's disobedience many were made sinners,
so by the obedience of one shall many be made righteous, Rom.
4. 3, 6.

5 Prop. The Righteousness of Christ, which is imputed
 to us for our Justification, is received by Faith alone,
Gal. 2. 16. Knowing that a man is not justified by the works
of the Law, but by the Faith of Jesus Christ, even we have
believed in Jesus Christ, that we might be justified by the
Faith of Christ.

Q. 34. What is Adoption?

A. Adoption is an act of God's free-grace, whereby
 we are received into the number, and have a right to all
 the Privileges of the Sons of God.

Whose act is Adoption? is it God's? *yes.* What doth
 God do for us in Adoption? doth he receive us into the
 number of the Sons of God? *yes.* And have as many as
 do by Faith receive Jesus Christ this power and privi-
 ledge to be called and be the Sons of God? *yes. Joh. 1.*
12. Eph. 1. 5. But how so? Did Christ, being the Eter-
 nal Son of God, by Incarnation become our Brother?

yes. And that on this account, that God by him might bring many Sons and Daughters unto Glory? *yes. Heb. 2. 10.* And are there any special priviledges belonging to God's children? *yes.* And have we by Adoption a right to all those priviledges? *yes.* What, with respect both to this life, and that which is to come? *yes.* Are we by the Spirit of Adoption taught and enabled to call God Father? *yes. Gal. 4. 5, 6.* Were not we by nature children of wrath, even as others? *yes. Eph. 2. 1, 2, 3.* And are we not in and with Christ the heir of all things, made heirs of God's Favour and Kingdom? *yes. Heb. 1. 2. Gal. 4. 7. Rom. 8. 17.* And is not God's Kingdom procured for us as a purchase, by the right of Justification? *yes.* And conveyed to us as an inheritance under the tenure and title of Adoption? *yes.* What doth move God to adopt us, and to do all this for us? Is it any merit or desert of ours? *no.* What then? is it his free-grace, that, and that only? *yes.*

1 Prop. Adoption is an act of God's free-grace, 1 *Joh. 3. 1.* Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.

2 Prop. By Adoption we are received into the number of the Sons of God, *Joh. 1. 12.* As many as received him, to them gave he power to become the Sons of God, even to them that believe in his name.

3 Prop. By Adoption we have right to all the priviledges of the Sons of God, *Rom. 8. 17.* If children, then heirs, heirs of God, and joint-heirs with Christ.

Q. 35. What is Sanctification?

A. Sanctification is the work of God's free-grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and to live unto righteousness.

Is Sanctification the work of God, and of God only? *yes. Exod. 31. 13.* Of God the Father? *yes. Jude v. 1.* And of God the Son? *yes. Eph. 5. 26.* And is the work of Sanctification most peculiarly ascribed to the Holy Ghost? *yes. Gal. 5. 22. Eph. 5. 9. Gal. 5. 17.* Are not we of our selves able to sanctifie our selves? *no.* What,

no more than we can quicken our selves when dead?
no. *Eph.* 2. 1. and 1. 19, 20.

Well then, Doth not our Sanctification administer
matter of humility? Should not our very Graces humble
us, as well as our Sins? *yes.* Our Sins because they are
ours? *yes.* And our Graces because they are none of
ours? *yes.* 1 *Cor.* 4. 7. And should not all our Graces
be for God since they are all from him? *yes.* *Rom.*
11. 36. But what is that that moves God to sanctifie us
and not others? Is it only his free-grace? *yes.* Are not
we able to merit and deserve it at God's hand? no. 1 *Cor.*
6. 10, 11. But what doth God do for us in Sanctifica-
tion? Are we renewed? *yes.* Or only curb'd and re-
strain'd? no. Wherein are we renewed by Sanctifi-
cation? Is it in the whole man? *yes.* What, is it
throughout; in Soul, Body, and Spirit? *yes.* 1 *Thes.* 5.
23. In the Understanding? *yes.* *Col.* 3. 10. *Eph.* 1.
17, 18. And in the Conscience? *yes.* 2 *Chron.* 34, 27.
2 *Cor.* 1. 12. In the Memory? *yes.* *Psal.* 119. 11.
In the Will? *yes.* *Ezek.* 11. 19. *Rom.* 7. 18. *Psal.* 39.
9. And in the Affections of love, hatred, joy, sorrow,
desires? *yes.* *Col.* 3. 2. And in the Body, and Members
of it, as the Soul's instruments of obedience? *yes.* *Rom.*
6. 19. And in the whole conversation? *yes.* *Psal.* 50.
23. Is it enough to be renewed in some part? no.
Must it then be a total and universal renovation? *yes.*
After what image or pattern are we renewed in Sancti-
fication? Is it after the image of God? *yes.* And doth
it consist in our being made like unto God in Knowledge?
Col. 3. 10. Righteousness and Holiness? *yes.* *Eph.* 4.
24. Is no man truly sanctified, but he that is thus
changed into the image and likeness of God, and become
a new man? *No.* 2 *Cor.* 5. 17. Thus much concerning
the grace or habit of Sanctification; but wherein stands
the exercise or actings of Sanctification? Doth it stand
in Mortification or Dying to Sin? And in Vivification
and Living to Righteousness? *yes.* Is Mortification a
necessary part of Sanctification? *yes.* Do those that
are truly sanctified live in their sins? no. Is sin in them?

yes. Is it wholly dead in them? **No.** But do not
 Saints daily die to sin? **yes.** *Rom. 6. 11.* But where-
 in doth their death to sin discover it self? In their clear
 discerning of sins deformity? Have they new apprehen-
 sions of the old man? **yes.** *Rom. 6. 21.* And in their
 detestation and irreconcilable hatred of sin? **yes.** *Psal.*
67. 10. Ezek. 36. 31. And in their labouring after the
 destruction of sin? **yes.** And that by lamentation to
 the Lord when they feel its strength? **yes.** *Rom. 7.*
24. And by improving the death of Christ for the death
 of Sin? **yes.** *1 Cor. 6. 20. Rom. 6. 5. Zach. 12. 10.*
 By a fruitful enjoyment of Ordinances, and a right im-
 proving of Providences? **yes.** And by withdrawing
 those things that have been as fuel to their corruption?
yes. *Rom. 13. 14.* And by earnest prayer unto the
 Lord against it? **yes.** *2 Cor. 12. 8.* But is the holi-
 ness of a sanctified person purely negative? **no.** Doth
 it stand altogether in labouring not to Sin? **No.** As
 the old man is put off, must not the new man be put
 on? **yes.** Is not Vivification, or living to, and bring-
 ing forth the fruits of Righteousness, a necessary part
 of the exercise of Sanctification? **yes.** *Mat. 3. 10. Isa.*
1. 16, 17. And must a sanctified person live an holy
 life in acting from an holy Principle, Christ's Spirit,
 lively faith, love unfeigned, filial fear? *Jer. 32. 40. Gal.*
2. 20. Jhb. 15. 5. Cil. 1. 27. And must he act ac-
 cording to this principle? Must the seed of God put forth
 its self in the fruits of Godliness? **yes.** *1 Jhb. 3. 9. Mat.*
7. 16. And must it put him on all the ways of holi-
 ness? **yes.** *Col. 1. 10. Psal. 119. 6, 128.* And must
 it be an abiding principle? **yes.** *1 Jhb. 2. 27.* And
 must the actings of a sanctified person be for spiritual
 life? **yes.** For the preservation of it in himself, and
 in labouring to communicate it to others? **yes.** *Psal. 19.*
10. Aek. 26. 29. Are we perfectly sanctified at once?
no. Or at all in this life so as to be without sin? **no.**
Ecel. 7. 20. Prov. 20. 9. 1 Jhb. 1. 8, 10. Jam. 3. 2.
 Are we then by degrees more and more enabled to
 die unto Sin and to live to Righteousness? **yes.**

1 Prop. Sanctification is the Work of God's free-grace,
2 Thes. 2. 13. *God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit.*

2 Prop. By Sanctification we are renewed in the whole man after the image of God, Eph. 4. 24. *Put on the new man, which after God is created in Righteousness and true Holiness.*

3 Prop. By Sanctification we are enabled more and more to die unto sin, and live unto righteousness, Rom. 8. 1. *Those, that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

Q. 36. What are the benefits which in this life do either accompany or flow from Justification, Adoption and Sanctification?

A. The benefits which in this life do either accompany or flow from Justification, Adoption and Sanctification, are assurance of God's love, peace of Conscience, joy in the Holy Ghost, increase of Grace, and perseverance therein to the end.

Do Believers receive any spiritual benefits from Christ in this life, at their death, and at the resurrection?
Yes. Are there five grand benefits which in this life do either accompany or flow from Justification, Adoption and Sanctification? yes. And are they these, viz. Assurance of God's love, peace of Conscience, joy in the Holy Ghost, increase of Grace, and perseverance therein to the end? yes. Which of these benefits do flow from the sense and sight of our Justification, Adoption and Sanctification? Are they three? viz. Assurance of God's Love, peace of Conscience, and joy in the Holy Ghost? yes. May not a man that is truly justified and sanctified be without assurance, peace and joy at least, for a time, if he have not the sight and sense of his Justification and Sanctification? yes. Is it not then requisite to the getting assurance and peace, that we get a sight and sense of our Justification and Sanctification? yes. May those that are truly justified and sanctified have in this life a true and proper assurance, and certain knowledge, though imperfect, of God's love to them in

particular? **yes.** And can none have such an assurance of God's special love and favour but those that are truly justified and sanctified? **no.** Were not the Scriptures written for this very end that men might attain to assurance thereby? **yes.** *Rom. 15. 4. 1 Joh. 5. 13. Joh. 15. 11.* And hath not God therefore confirmed his Promises, and the Covenant of Grace, by visible signs and seals, *viz.* the Sacraments, for the begetting and promoting our assurance of his love to us? **yes.** *Rom. 4. 11.* And doth not the holy Spirit give in his infallible testimony to assure Believers of God's love to them? **yes.** *Rom. 8. 16.* Were not *Joh. 19. 25, 26. David, Psal. 119. 94. Paul,* assured of God's special love? **yes.** *Rom. 8. 38. 2 Tim. 1. 12.* But were not these assured by an extraordinary Revelation, which no other Believers can ordinarily attain unto? **no.** Was this their assurance grounded on rational evidence and probation as others also was? **yes.** *1 Joh. 2. 3, and 3. 19.* After we have peace with God, even peace of Reconciliation, may not Believers, in this life, enjoy peace with themselves, or peace of Conscience and Consolation? **yes.** *Rom. 5. 1. and 14. 17.* And doth this arise from our assurance of God's love, as that doth from the sight and sense of our Justification, Adoption and Sanctification? **yes.** Can none have peace of Conscience but those that are truly justified and sanctified? **no.** Is it a false peace and comfort then that men have while they remain unsanctified? **yes.** What is the cause of all uneasiness, convulsions and horrors of Conscience? Is it not sin and guilt, whereby the sinner is bound over to the punishment due to his sin? **yes.** *Heb. 10. 2. Gen. 3. 7.* Can this distressed Conscience be pacified without assurance of the pardon of its sin? **no.** But doth not the Gospel hold forth the Blood of Christ as precious Balsam, to cure the believing and penitent sinner's wounded Conscience? **yes.** *Zach. 13. 1. Heb. 9. 12. and 10. 22. and 12. 24. with Lev. 14. 6. Rom. 8. 34, 35, 38, 39.* And doth the Spirit of God press the Gospel so home to the Conscience as to

satisfie

satisfie it, and to make it acquiesce therein? *yes. Job*
 34. 29. Is the Spirit of God the great and only effectual
 comforter of guilty and troubled Consciences? *yes. Job.*
 16. 17. Hath every true Believer actual peace of Con-
 science? *no.* But yet every true Believer hath peace of
 Conscience in the price of it, *viz.* the Blood of Christ?
yes. And in the promise of it? *yes. Job.* 14. 27.
 And in the seed of it, *viz.* the principle of Grace and
 Holiness? *yes. Psal.* 97. 11. *Heb.* 12. 11. *Psal.* 126. 6.
 and 37. 37.

Since then there is much false peace, should you not
 do well to examine and try the truth of your peace and
 comfort? *yes.* Is true peace given by God to any but
 a broken heart? *no. Isa.* 57. 15. and 61. 1. *Job.* 16. 7.
Isa. 35. 3, 4. Is true peace obtain'd any otherwise than
 in a Gospel-way? *no.* And that in a way of obedience
 and holy walking? *yes. Gal.* 6. 15, 16. And in a
 way of duty and close attendance on God in his Ordina-
 nances? *yes. 2 Thes.* 3. 16. Doth not true peace com-
 fort the soul, and that strongly, when it hath no other
 comfort to mingle with it? *yes. Psal.* 73. 25. *1 Sam.*
 30. 6. *Psal.* 119. 165. May not Believers in this life
 obtain joy in the Holy Ghost, *viz.* unspeakable compla-
 cency, delight and content, which the heart takes in
 the fruition and sensible enjoyment of God, and some
 present spiritual good? *yes. Psal.* 119. 14, 8. and 162.
 and 4. 6, 7. *1 Pet.* 1. 1. But how should Believers act
 this joy? What, in doing the will of the Lord with
 delight? *yes. Deut.* 28. 47. *Psal.* 40. 8. And in the
 performance of every duty with chearfulness? *yes.*
2 Cor. 9. 7. Yea in suffering for Christ? *Act.* 5. 41.
yes. How many of the forementioned benefits flow
 from the truth and being of Justification, Adoption
 and Sanctification? Are they two, *viz.* increase of
 Grace, and Perseverence therein to the end? *yes.* Do
 all that are truly sanctified encrease in Grace? *yes.*
2 Cor. 7. 1. *Phil.* 3. 12, 13, 14. Do they alway actu-
 ally and sensibly grow and encrease? *no.* Are they
 always in a growing disposition, and desirous to grow?

yes.

yes. And do they actually grow, at some time or other, if there be time and opportunity? **yes.** Is it consistent with true Grace to rest satisfied in present attainments, and not to desire and reach out after a farther growth? **no.** Is **Perseverance** in Grace one of the benefits which in this life accompanies the truth of our Justification, and Adoption, and Sanctification? **yes.** 2 *Pet.* 1. 10. Do none that are truly justified and sanctified fall away totally and finally? **no.** May not Hypocrites and Formalists fall from a shew of Grace? **yes.** Nay, may not true Saints fall from some degrees of true Grace? **yes.** But can they fall totally from all Grace, and finally, so as never to repent and recover? **no.** And is the Perseverance of Saints in Grace built on the immutability of God's Decrees? **yes.** *Rom.* 11. 29. and 8. 29, 30. and 9. 11. And in that special knowledge that God hath of all those that he hath built on Christ? 2 *Tim.* 2. 19. *Joh.* 10. 27. on the verity of God's Covenant? *Jer.* 32. 40. *Joh.* 10. 27, 28. 1 *Cor.* 1. 8, 9. on Christ's Intercession? *Joh.* 11. 42. and 17. 9, 11, 15, 22, 23. and on the Spirit's Inhabitation? **yes.** *Joh.* 14. 16, 17.

1 *Prop.* Assurance of God's love is a benefit which in this life doth flow from Justification, Adoption and Sanctification, *Rom.* 5. 5. The love of God is shed abroad in our Hearts through the Holy Ghost.

2 *Prop.* Peace of Conscience is a benefit which in this life doth flow from Justification, &c. *Rom.* 5. 1. Being justified by Faith, we have peace with God, *Phil.* 4. 7.

3 *Prop.* Joy in the Holy Ghost is a benefit which in this life doth flow from Justification, &c. *Rom.* 14. 17. The Kingdom of God is joy in the Holy Ghost.

4 *Prop.* Increase of Grace is a benefit which doth in this life accompany Justification, &c. *Prov.* 4. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day.

5 *Prop.* Perseverance in Grace to the end is a benefit which in this life doth accompany Justification, &c. 1 *Pet.* 1. 5.

Who

Who are kept by the power of God through Faith unto Salvation,
1 Joh. 5. 13. That ye may know that ye have eternal life.

Q. 37. What benefits do Believers receive from Christ at death?

A. The Souls of Believers are at their death made perfect in Holiness, and do immediately pass into glory; and their bodies being still united unto Christ, do rest in their graves till the Resurrection.

Do the benefits and priviledges of Believers end with their lives? no. Do Believers receive any benefits from Christ at their death? yes. Are the benefits which Believers then receive twofold, viz. in regard of their Souls and Bodies? yes. Are the souls of Believers at their death made perfect? yes. But wherein are their souls made perfect? in holiness? yes. And in happiness? no. Shall Believer's souls be then perfectly freed from the stain and pollution, yea, the very being of and inclination unto sin? yes. Heb. 12. 23. Rev. 21. 27. And shall they then be made fully and perfectly conformable unto Christ? yes. Eph. 4. 13. Do the Souls of Believers die with their bodies, and see corruption? no. Are they then made perfect when their bodies are corrupted? yes. Whither do the Souls of Believers pass after death? Is it into glory? yes. How long after death? Is it immediately? yes. Phil. 1. 23. What, as soon as they are out of their bodies? yes. Do not their souls sleep in their graves with their bodies? no. Nor go to Purgatory, which the Papists say is a certain place, wherein, as in a Prison, the souls of true Believers are purg'd after this life, that were not fully purged here, that so they may enter pure into Heaven? no. Doth the word of God anywhere give ground for such a conceit? no. But do the souls of Believers then pass into a glorious place prepared in Heaven for them by Christ? yes. Job. 14. 2. And into the glorious company of God, Christ, Angels, and Souls of other Saints in glory? yes. 2 Cor. 5. 6, 7, 8. Heb. 12. 22, 23, 24. And into a glorious state of blessed and eternal rest? yes. Heb. 4. 9. Rev. 14. 13. But what is the benefit of Believers at their death
in

in regard of their bodies? Are their bodies still united unto Christ? *Yes.* Doth not death separate their souls from their bodies? *yes.* And doth it not also separate them from Christ? *no.* Why? do they continue still united unto Christ? *yes.* When Christ died did not his personal union still remain? *yes.* Was not his Divine Nature still united, both to his Soul in Heaven, and to his Body in the Tomb on Earth? *yes.* So when Believers die, doth not their mystical union still remain? *yes.* And is not Christ united both unto their souls in glory, and to their bodies, which are his members? *1 Cor. 6. 15.* even when they are sleeping in their grave? *yes. 1 Thes. 4. 14.* Do the Bodies of Believers at their death immediately pass into glory? *no.* Do they rest? *yes.* Where? In their graves as in their beds? *Yes.* What, for ever? *No.* How long then? Only until the Resurrection? *Yes. Isa. 57. 2.* What Resurrection? The last and general Resurrection of all the dead that have lived in all ages from the beginning of the Creation? *yes. Job. 5. 28, 29.* But shall there indeed be a general Resurrection, both of the just and unjust? *yes. Act. 24. 15.* Is God infinite in power, and so able to raise the dead? *yes.* And hath he not in his Word reveal'd it that he will raise the dead? And is he not infinitely true, and so will make good his Word? *Yes.* Was not this the ground of the Sadducees gross error in denying the Resurrection, viz. that they knew not the Scriptures, nor the power of God? *Yes. Mar. 12. 24.* But how shall the dead be raised? What, with the same bodies which they had when they were alive? *yes.* If not with the same bodies could it in a proper sence be call'd a Resurrection? *no.* But rather a new Creation? *yes.* Besides, was not the first body an instrument of Righteousness or Sin? *yes.* And therefore doth not Justice require that it should share either in the Reward or Punishment? *yes.* Will not then their bodies, when rais'd, differ from what they are now in regard of substance and essence? *no.* But exceedingly they will differ in regard of their qualities?

yes.

yes. 1 Cor. 15. 42. But what becomes of the bodies of Unbelievers at their death? Are they not shut up in the Prison of the grave? **yes.** And what of their souls? Are they not shut down in the Dungeon of Hell, where being fill'd with horror and anguish, in the company of Devils, and other damned Spirits, they are reserved in chains of darkness unto the judgment of the great day? **yes.** 1 Pet. 3. 19. 2 Pet. 2. 4.

1 Prop. The souls of Believers are at their death made perfect in holiness, Heb. 12. 23. *To the spirits of just men made perfect.*

2 Prop. The souls of Believers, at their death, do immediately pass into glory, Phil. 1. 23. *Having a desire to depart, and to be with Christ, which is far better,* 2 Cor. 5. 1, 6, 8. Luk. 23. 43.

3 Prop. The Bodies of Believers are at their death still united unto Christ: 1 Thes. 4. 14. *Them which sleep in Jesus will God bring with him.*

4 Prop. The Bodies of Believers, at their death, do rest in their graves, Isa. 57. 2. *He shall enter into peace, they shall rest in their beds.*

5 Prop. The Bodies of Believers, after their death, shall have a Resurrection, Job 19. 26, 27. *Though after my skin worms destroy this body, yet in my flesh shall I see God.*

Q. 38. **What benefits do Believers receive from Christ at the Resurrection.**

A. At the Resurrection Believers being raised up in glory, shall be openly acknowledged and acquitted in day of judgment, and be made perfectly blessed in the full enjoying of God to all eternity.

Do Believers receive any farther benefit from Christ even after their Death? **yes.** When? at the Resurrection or rising of the Dead? **yes.** And shall Believers be raised up at the general Resurrection? **yes.** But how shall they be raised up? in such a state and condition as they were in before? **No.** Or shall they be raised in glory? **yes.** But who are they that shall be raised in glory? are they true Believers? All true Believers? **yes.** And none but true Believers? **no.** Is not the Resur-

reſtition in order to the great day of Judgment? *yes*. Shall not men riſe from the dead that they may be gathered together and appear at the Judgment-ſeat of Chriſt? *yes*. *Mat.* 25. 31, 32. *2 Cor.* 5. 10. And ſhall there not then be made a ſeparation betwixt the righteous and the wicked to ſtand on the right and left hand of the Lord Jeſus the Judge? *yes*. *Mat.* 25. 32, 33. And ſhall not the Book of God's Omnſcience, the Book of Life, the Book of the Scripture, and of their own Conſciences, be open'd? And all men be judged out of thoſe Books? *yes*. *Rev.* 20. 12. And ſhall not true Believers be then acknowledged and own'd by God? *yes*. Or ſhall they be rejected? *no*. And ſhall they not alſo be acquitted by God from all their ſins, and the worlds ſlanders and reproaches? *yes*. But after what manner ſhall they be acknowledged and acquitted? Shall it be openly before all the world? *yes*. And this at the great day of the general Judgment? *yes*. But what ſhall become of the wicked? ſhall not they be openly condemned to everlaſting torments, and that before Angels, Men and Devils, when the Righteous are openly acquitted and abſolved? *yes*. Who ſhall pronounce the ſentence of Eternal Life and Eternal Death? ſhall Chriſt himſelf? *yes*. And when all have been judged, and ſentence is pronounced, ſhall not the execution immediately follow; ſo that the Righteous ſhall go into Life Eternal, and the Wicked into everlaſting puniſhment? *yes*. *Mat.* 25. 46. And after the Judgment ſhall not the Righteous be made perfectly Bleſſed; and that in the full and immediate enjoyment of God? *yes*. And that to all eternity? *yes*. *1 Theſ.* 4. 17. Or only for a time? *no*. And ſhall not their enjoyment of God be immediate without the uſe of means, to which we are now tied, as Word, Sacraments, Prayer, and all other Ordinances appointed by God for the enjoyment of him here upon earth? *yes*. But as for the unbelieving and impenitent wicked, ſhall not they be both in ſoul and body eternally miſerable? So that as the Righteous ſhall be with God in reſt and glory for ever, ſo they ſhall be with Devils

in pain and utter darkness for ever? *yes.* *Mark* 3. 29. and 9. 48. *2 Thes.* 1. 9. *Mat.* 25. 41, 42. And will not this be the hell of hell, to think and know that this pain, this torment will last for ever? *Yes.*

Oh then, since to be for ever in hell will be so exceeding dreadful, and to be for ever in Heaven so unspeakably comfortable, will you not endeavour speedily and truly to repent and believe, to love Christ now, to live to him, and suffer for him, and by faith to be found in him that when he comes to Judgment you may be for ever with him? *yes.*

1 *Prop.* At the Resurrection, Believers shall be raised up in glory, *1 Cor.* 15. 43. *It is sown in dishonour, it is raised in glory.*

2 *Prop.* At the Resurrection Believers shall be openly acknowledged and acquitted in the day of Judgment, *Mat.* 10. 32. *Whosoever shall confess me before men, him will I also confess before my Father which is in heaven.*

3. *Prop.* At the Resurrection, Believers shall be made perfectly blessed in full enjoying of God, *1 Joh.* 3. 2. *When he shall appear, we shall see him as he is.*

4 *Prop.* Believers shall enjoy God to all Eternity, *1 Thes.* 4. 17. *So shall we ever be with the Lord.*

Q. 39. *What is the duty which God requires of man?*

A. The duty which God requires of man, is obedience to his revealed will. *Micah* 6. 8. *He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?* *1 Sam.* 15. 22.

Having spoken of matters of faith, or what man is to believe concerning God, should we not now speak of matters of Obedience, & what duty God requires of man? *yes.* Doth man owe duty unto God? *yes.* What is that duty which man owes to God? is it Obedience? *yes.* Obedience to what? is it to his Will? *yes.* Is God's secret Will the rule of our Duty and Obedience? *no.* What then? is it his revealed Will? *yes.* Could man have known his duty to God, except God had revealed it

it to him? *no.* And doth God require Obedience to his revealed Will? *yes.* Is it not at our own choice whether or no we will obey him? *no.* And is God's Will revealed in the holy Scriptures, the Rule of our Obedience? *yes.* Must that Obedience which God requires of man be true and sound Obedience? *yes.* *Psal.* 119. 2, 94. Not hypocritical and formal? *no.* Did not *John*, 2 *King.* 10. 16, 30. *Saul*, 1 *Sam.* 15. 13, 14, 20. *Herod*, *Mat.* 6. 20. and yet come short of true Obedience? *yes.*

Tell then, Must not true and acceptable Obedience be grounded on the supream authority and will of God, so as whatsoever God commands it must be done principally on this ground, because God commands it? *yes.* *Lev.* 19. 4, 12. 1 *Pet.* 2. 15. *Psal.* 119. 4, 5, 6. *Rom.* 12. 2. So that in all acts of Obedience our eye must be chiefly fixt on the Will of God commanding? *yes.* And do it because it is commanded by God? *yes.* And not so much, or not only because commanded by man's law? *no.* Or else it is no Obedience? *no.* And must not true Obedience spring from Faith? *yes.* *Joh.* 9. 38. *Heb.* 11. 8. Can we obey unless Christ and his Spirit enable us? *no.* *John* 15. 5. *Phil.* 4. 13. *Ezek.* 36. 27. And can any vertue or strength be drawn from Christ but by Faith? *no.* *Eph.* 3. 16, 17. And must not true Obedience flow from true love of God and Christ? *yes.* *John* 14. 23. 1 *John* 4. 3. 2 *Cor.* 5. 14. Is it not a child-like Obedience arising from a son-like love and dutiful affection? *yes.* 1 *Pet.* 1. 14. Not from self-love? *no.* Not meerly or principally for hope of reward, or for fear of punishment either here or hereafter? *no.* but only out of a filial fear to offend and displease God? *yes.* *Jer.* 32. 40. And must it not be sincere also, and have right ends? *yes.* Must not all base and by-respects be laid aside? *yes.* In our Obedience must we aim at the honour and glory of God as our chiefest end? *yes.* 1 *Cor.* 10. 31. *Joh.* 15. 8. *Phil.* 1. 11. And not chiefly at our own praise, credit, profit? *no.* Much less may we obey for this end, that so we may merit something at the hand of God by it? *no.* *Luk.* 17. 10. And must

not

not this Obedience be universal, in regard of the Subject or person that yields obedience with the whole strength of the whole man, and all his faculties? *yes.* *Psal.* 119. 4. and 103. 1. *Mat.* 22. 37, 38. And in regard of the Object, or the things commanded, must they not all be obeyed? *yes.* *Deut.* 6. 25. *Psal.* 119. 128. And that without exception, dispensation, or limitation? *yes.* And in regard of time too? *yes.* What, for some times only? To be some times on, and some times off? *no.* But to hold in a constant, settled, even course of Obedience, when we walk in the Commandments of the Lord? *Gen.* 17. 1. and exercise our selves therein? *Ast.* 24. 16. and so walk that we continue in those ways to our lifes end? *yes.* *Luk.* 1. 75. 2 *Kin.* 17. 37. And must not our obedience be present, ready, speedy, without delays, carnal consults and put-offs? *yes.* *Psal.* 119. 60. *Mark* 1. 18. *Zach.* 5. 9. *Mat.* 6. 10. And free, willing from the heart, and unconstrain'd? *Psal.* 110. 3. and 40. 8. *Rom.* 6. 17. From the soul? *Col.* 3. 23. Not sad or forced? 2 *Cor.* 9. 7. Not grievous? 1 *Joh.* 5. 3. but as meat and drink to us? *yes.* *Joh.* 4. 34. *Job* 23. 12. *Psal.* 19. 10.

Q. 40. What did God at first reveal to man for the Rule of his Obedience?

A. The Rule which God at first reveal'd to man for his Obedience was the Moral Law, *Rom.* 2. 14, 15. *The Gentiles which have not the Law, do by nature the things contained in the Law; these having not the Law, are a law unto themselves. 15. Which shew the work of the Law written in their hearts.* *Rom.* 10. 5.

Did God at first give any Law to man? *yes.* And why was God's Law at first reveal'd to man, and written in his heart? was it for his Obedience? *yes.* Is man then in his Obedience to look that it be according to the Law as his Rule? *yes.* But what Law was it that God at first gave out for the Rule of man's Obedience? Was it the ceremonial Law, *viz.* that which God gave to the People of *Israel* as a Church under age, containing several Typical Ordinances, prefiguring Christ and his benefits?

Typi-

Heb. 10. 1. Col. 2. 17. No. Or was it the Judicial Law which God gave to the Jews as a body politic? *no. Exod. 21, and 22.* Or was it the Moral Law? *yes. Viz.* That Rule of Life and Obedience which God revealed to Adam's Conscience in the state of Innocency, and in him to all mankind? *yes. Gen. 1. 26, 27. Rom. 2. 14, 15.* And this, besides that special command, not to eat of the fruit of the tree of Knowledge of good and evil? *yes. Gen. 2. 17.* But what is this Moral Law? Is it the declaration of the will of God to all mankind, directing and binding every one to personal, perfect and perpetual conformity and obedience thereunto; and that in the frame and disposition of the whole man, soul and body? *yes. Deut. 5. 1, 2, 3, 31, 33. Luk. 10. 26, 27. Gal. 3. 10. 1 Thes. 5. 23.* And in the performance of all those duties of holiness and righteousness which he oweth to God and Man? *yes. Luk. 1. 75. Act. 24. 26.* Did not God promise life on the fulfilling of this Law? *yes. Rom. 10. 5. Gal. 3. 12.* And threaten death on the breach of it? *yes.* Can any meer man since Adam's Fall attain to Righteousness and Life by the Moral Law? *no. Rom. 8. 3. Gal. 2. 16.* Is there then any use of the Moral Law? *yes. 1 Tim. 1. 8.* But in a special manner doth it not serve to awaken the Consciences of unregenerate ones to fly from the wrath to come? *1 Tim. 1. 9.* and to drive them to Christ? *yes. Gal. 3. 24.* Or upon their continuance in that estate and way of sin to leave them inexcusable? *yes. Rom. 1. 20. and 2. 15.* But then as for the Regenerate, are they not delivered from the Moral Law as a Covenant of Works? *yes. Rom. 6. 14. and 7. 4, 6. Gal. 4. 5.* Shall they never be justified by it? *no. Rom. 3. 20.* Nor condemned by it? *no. Rom. 8. 1.* But is it not to them a rule of life? *yes. Gal. 6. 16. Jam. 1. 25.*

Will then, Should not the Regenerate learn from the Moral Law how much they are bound to Christ for his fulfilling of it, and enduring the curse thereof in their stead, and for their good? *yes. Rom. 3. 24, 25.* And thereby be provoked to more thankfulness and fruitfulness? *yes. Luk. 1. 68, 69, 74, 75. Col. 1. 12, 13, 14.*

Gal.

Gal. 3. 13, 14. Rom. 8. 3, 4. And to express the same in their greater care to conform themselves therunto, as the rule of their Obedience? *yes. Rom. 7. 22. and 12. 2. Tit. 2. 11, 12, 13, 14.*

Q. 41. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the Ten Commandments. *Deut. 10. 4. He wrote on the Tables according to the first writing the Ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the fire, in the day of the Assembly, and the Lord gave them unto me, Mat. 19. 17.*

Are there Ten Commandments, and no more? *yes.* Or no less? *no.* Is that which you call the Moral Law the same that we have in the Ten Commandments? *yes.* And is the whole Law of God and Duty of Man shortly summ'd up, and briefly comprehended in these Ten Commandments? *yes.* Were these Ten Commandments delivered by that voice of God upon Mount Sinai, and written by him in two Tables of stone? *Exod. 34. 1, to 5.* But how can the whole Moral Law, that is of so vast an extent, be comprehended in these Ten short Commandments? Must we not, for the right understanding of the Ten Commandments, carefully observe that the Law is perfect, binding every one to full conformity in the whole man unto the Righteousness thereof, and unto entire obedience for ever? And that so as to require the utmost perfection of every duty, and to forbid the least degree of every sin? *yes. Psal. 19. 7. Jam. 2. 10. Mat. 5. 21, to the end.* And that the Law is spiritual, and so reacheth all the inward faculties of the soul as well as the outward words, works and gestures? *yes. Rom. 7. 14. Deut. 6. 5. Mat. 22. 37, to 41. Mat. 5. 25, to the end.* And that where a duty is commanded, the contrary sin is forbidden? *Isa. 58. 13. Deut. 6. 13. with Mat. 15. 4, 5, 6.* and where a sin is forbidden, the contrary duty is commanded? *yes. Mat. 5. 21, to 26. Eph. 4. 28.* And that under one sin or duty all of the same kind are forbidden or commanded, together with all the causes,

causes, means, occasions, and appearances thereof, and provocations thereunto? *yes.* *Mat.* 5. 27. and 15. 4, 5, 6. *Heb.* 10. 24, 25. *1 Thes.* 5. 22. *Jude* v. 23. *Gal.* 5. 26. *Col.* 3. 21.

Q. 42. What is the sum of the Ten Commandments?

A. The sum of the Ten Commandments is to love the Lord our God with all our hearts, with all our soul, with all our strength, and with all our mind, and our neighbour as our selves, *Mat.* 22. 37, to 41. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* 38. *This is the first and great Commandment.* 39. *And the second is like unto it, Thou shalt love thy neighbour as thy self.* 40. *On these two Commandments hang all the Law and Prophets.* *Mar.* 12. 33. *Luk.* 10. 27.

What is the comprehensive duty of all the Commandments? Is it love? *yes.* And is this love twofold, to God, and to our neighbour? *yes.* But how must we love the Lord our God? What, with all our heart, soul, mind and strength? *yes.* And is this love contain'd as our duty in the four first Commandments? *yes.* But how must we love our Neighbour? as our selves? *yes.* Who is our neighbour? every man living? *yes.* Must we love our neighbour with the same degree of love as we do our selves? *no.* Or with the same truth of love as we do our selves? *yes.* And should we be ready to do to others what we would have them do to us? *yes.* *Mat.* 7. 12. And is this the sum of our duty to man contain'd in the six last Commandments? *yes.*

Q. 43. What is the Preface to the Ten Commandments?

A. The Preface to the Ten Commandments is in these Words, *I am the Lord thy God which have brought thee out of the land of Egypt, out of the House of bondage,* *Exod.* 20. 2. *Deur.* 5. 6.

Q. 44. What doth the Preface to the Ten Commandments teach us?

A. The

A. The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments.

Are there not some special things to be consider'd in the Ten Commandments? *yes*. And are these the preface, the substance of the Commandments themselves, and several reasons annexed to them, the more to inforce them? *yes*. Doth the Preface to the Ten Commandments teach us, that we are bound to keep God's Commandments? *yes*. And are there three Reasons laid down in the Preface why we should keep all God's Commandments? *yes*. Is this the first reason, because God is the Lord, contained in these words, *I am the Lord*? *yes*. Is he then *Jehovah*, the Eternal, Immutable, Almighty, Sovereign Lord God? *yes*. *Isa.* 44. 6. Hath he his being in and of himself? *yes*. *Exod.* 3. 14. And doth he give being to all his words of promise? *yes*. *Exod.* 6. 3. And to all his works? *yes*. *Act.* 17. 24, 28. Is this the second reason, because the Lord is our God, contained in these words, *I am thy God*? *yes*. Was God a God in Covenant with *Israel*? *yes*. And with the believing Gentiles, as well as with the Jews? *yes*. *Gen.* 17. 7. *Rom.* 3. 29. *Gal.* 3. 7, 8, 9. 14. 16. Is this the third reason, because the Lord God is our Redeemer, contained in these words, *Which brought thee out of the land of Egypt, out of the house of bondage*? *yes*. Were the Israelites ever in *Egypt* as in an house of bondage? *yes*. *Exod.* 1. 13, 14. and 5. 10. and 2. 23, 24. and 6. 9. And did God bring them out of their bondage in *Egypt*? *yes*. *Exod.* 12. 41. *Lev.* 25. 13. But were we ever in *Egypt* as in an house of bondage? *no*. What then? doth this Preface concern us? Are we all by nature in a kind of spiritual *Egypt*, and under spiritual thralldom and vassalage to Sin, Satan, and the World? *yes*. *Eph.* 2. 1, 2, 3. *2 Tim.* 2. 26. And doth God deliver us from our spiritual thralldom? *yes*. *Luk.* 1. 74. 75. Is the Lord then our Redeemer, our only Redeemer? *yes*. Are we then upon all these accounts bound to take the Lord

Lord *Jehovah*, and him alone, for our God? And to keep all his Commandments? **yes.** 1 Pet. 1. 15, to 19. And will you in God's strength faithfully promise so to do? **yes.**

1 Prop. We are bound to keep all God's Commandments, because God is the Lord, Deut. 11. 11. *Thou shalt love the Lord, and keep his Commandments alway,* Lev. 19. 37.

2 Prop. We are bound to keep all God's Commandments, because the Lord is our God, Deut. 11. 11. *Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his Commandments alway,* Lev. 18. 30.

3 Prop. We are bound to keep all God's Commandments, because he is our Redeemer, Luke 1. 74, 75. *That we being delivered out of the hands of our enemies, might serve him without fear. 75. In holiness and righteousness before him all the days of our lives.* 1 Pet. 1. 15, to 19.

Q. 45. Which is the first Commandment?

A. The first Commandment is, *Thou shalt have no other Gods but me,* Exod. 20. 3.

Q. 46. What is required in the first Commandment?

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Is there something required as well as something forbidden in this and every Commandment? **yes.** Are we herein required to know God? **yes.** May we lawfully or safely live in the gross and wilful ignorance of God? **no.** Isa. 27. 11. But is it sufficient to know that there is a God, though we do not own or acknowledge him to be God to us? **no.** But how must we own or acknowledge God? What, to be the only true God? And that there is none but he? **yes.** And to be our God? **yes.** Is it not enough to acknowledge him to be God, though we do not take him to be our God? **no.** May we have any other God besides him? **no.** May we have any other God with him? **no.** Doth the first Commandment then determine of the only right object of Divine

Worship

Worship, or whom only we must worship? **yes.** And is it enough for us to know, acknowledge, and make profession of the true God? **no.** What must we do more? Must we worship and glorifie him? **yes.** With what kind of Worship? What, both with inward and outward Worship? **yes.** *Psal.* 95. 6, 7. *Mat.* 4. 10. Are we required then to worship God with the inward worship of the soul, and all the faculties and motions thereof? **yes.** What, by thinking on him? *Mal.* 3. 16. meditating of him? *Psal.* 63. 6. remembring him? *Eccles.* 12. 1. highly esteeming, honouring and adoring him? *Psal.* 71. 19. *Mal.* 1. 6. *Isa.* 45. 23. chusing of him before all? *Josh.* 24. 15, 22. loving of him above all? *Deut.* 10. 5. desiring of him more than all? *Psal.* 73. 25. fearing him filially? *Isa.* 8. 13. believing him? *Exod.* 14. 31. trusting and hoping in him above all? *Isa.* 26. 4. *Mal.* 130. 7. delighting and rejoicing in him? *Psal.* 37. 4 and 32. 11. and being zealous for him? **yes.** *Rom.* 12. 11. *Numb.* 25. 11. And are we required to worship God with outward worship too, in calling upon him, and giving all praise and thanks to him? *Phil.* 4. 6. May we not give civil worship to men? **yes.** *1 Chron.* 16. 26. And may we not give religious worship to Saints and Angels, at least somewhat less religious worship than that which is properly due to God? **no.** *Rev.* 22. 8, 9. *2 Th.* 10. 25, 26. *Rev.* 19. 10. *Col.* 2. 18. If Saints themselves may not be worshipped, may the Reliques of Saints, viz. their bodies, bones, teeth, &c. be worshipped? **no.** Is not this the reason generally rendred by Judicious Writers why God secretly buried *Moses*? *Deut.* 34. 6. that the *Israelites* might not Worship his body? **yes.** And are we not required to yeild all obedience and submission to God with the whole man? **yes.** *Jer.* 7. 23: *Sam.* 4. 7. And to be careful in all things to please him? **yes.** *1 Joh.* 3. 22. And sorrowful when in any thing he is offended? **yes.** *Jer.* 31. 18. *Psal.* 119. 136. And to walk humbly with him? **yes.** *Mic.* 6. 8.

1 Prop. God requires us to know him to be the only true God, *1 Chron.* 28. 9. *Thou Solomon, my Son, know thou the God of thy Father.*

2 Prop. God requires us to acknowledge him to be our God, *Deut. 26. 17. Thou hast avouched the Lord this day to be thy God.*

3 Prop. God requireth us to worship and glorifie him as the only true God, and our God, *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. Psal. 29. 2.*

Q. 47. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying or not worshipping and glorifying the true God, our God, and our God, and the giving that worship and glory to any other which is due to him alone.

Is not original corruption, so far forth as it is the fountain of all impiety against God, forbidden in this Commandment? *yes. Mat. 15. 19, 20. Rom. 8. 7. And all Atheism, in denying or not having a God? Psal. 14. 1. Eph. 2. 12. And all Idolatry, in having or worshipping more Gods than one, or any with or instead of the true God? yes. Jer. 2. 27, 28. 1 Thes. 1. 9. And all hatred of God, profaneness, presumption? yes. Psal. 10. 3. All security, infidelity, ingratitude? yes. Rom. 1. 21. And all inward Idolatry, whereby men set up an Idol in their heart instead of God, giving thereto any part of spiritual adoration? yes. Ezek. 14. 3, 4. And by pride? *Akt. 12. 23. inordinate love? 2 Tim. 3. 4. 1 Sam. 2. 29. carnal fear? Isa. 51. 12, 13. fleshly confidence? yes. Prov. 18. 11. Jer. 17. 5. But are there no helps or means to settle and uphold us in the spiritual worship of God? yes. And will you make use of them? viz. Will you endeavour to attain and increase in the knowledge of God in Jesus Christ? yes. 2 Pet. 3. 18. And to consider what great things God hath done for you? yes. Psal. 116. 1, 12. 1 Joh. 3. 1. Yea, in your ways to take knowledge of his Presence, Promises and Providence? yes. Prov. 3. 6. But must you not heedfully beware of those things that will hinder your obedience to this Commandment? yes. Will you not beware of neglecting the knowledge of God? yes.**

Hos. 4. 1. and 8. 12. as also of not considering God's word and works? yes. Isa. 5. 12. and 26. 9, 10, 11, 12. For are not these the ground of all Impiety and spiritual Idolatry which is here forbidden? yes. Isa. 3. 9.

1 Prop. God forbiddeth the denying of him to be the true God, *Psal. 14. 1. The fool hath said in his heart there is no God. Psal. 53. 1.*

2 Prop. God forbiddeth the not worshipping and glorifying him as God, *Rom. 1. 20, 21. They are without excuse. 21. Because when they knew God they glorified him not as God.*

3 Prop. God forbiddeth the not worshipping and glorifying of him as our God, *Psal. 81. 11. Israel would none of me.*

4 Prop. God forbiddeth the giving that worship and glory to any other which is due to him alone, *Rom. 1. 25. Who changed the truth of God into a lie, and worshipped and served the Creature more than the Creator, who is blessed for ever.*

Q. 48. What are we especially taught by these words, before me, in the first Commandment?

A. These words, before me, in the first Commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God. *Psal. 44. 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange God, shall not God search this out? For he knoweth the secrets of the heart.*

Doth God see all things? *yes.* Is God everywhere present? *yes. Jer. 23. 24.* And is he infinite in understanding? *yes. Psal. 147. 5.* And should not this consideration perswade us to do as in God's sight, or before God's face, whatever we do in his service? *yes. 1 Chron. 28. 29.* But doth not God take special notice of, and is he not much displeased with the sin of having any other God? *yes. Ezek. 8. 5. to the end.* Is not the sin of having any other God a great affront to the holy and jealous eye of God, who will not give his glory to another? *yes. Isa. 42. 8.* And doth not this doing it be-

fore God's face aggravate it as a most impudent Provocation? **yes.** And should not this consideration, that it is before God's face, be a weighty Argument to dissuade from it? **yes.**

Q. 49. Which is the second Commandment?

A. The second Commandment is, **Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: Thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquities of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandments, Exod. 20. 4, 5, 6.**

Q. 50. What is required in the second Commandment?

A. The second Commandment requireth the receiving, observing and keeping pure and intire all such Religious Worship and Ordinances as God hath appointed in his Word.

Is there any thing required in the second Commandment? **yes.** How so? doth it not seem only to forbid? **yes.** But where any sin is forbidden, is not the contrary duty required? **yes.** What is the general duty which this Commandment requireth? Is it that we worship the true God purely, according to his will? **yes.** And doth the second Commandment determine of the only right way and means in and by which God will be worshipped? **yes.** Was or could the acceptable way of worshipping the true God be reveal'd and instituted by any but himself? **no.** And hath God appointed any Religious Worship and Ordinances, in and by which only he will be served? **yes.** But where hath he thus appointed? Is it in his Word? hath he limited and confined his Worship to his own revealed Will? **yes.** *Deut. 12. 32.* And must we worship God only according to his own appointment and institution in his Word? **yes.** Doth God leave us at our liberty not

to worship him at all? **no.** Or to worship and serve him in what way or manner we please? **no.** May we not worship God after our own imaginations and inventions? **no.** *Act.* 17. 25. *Col.* 2. 23. Or after the Traditions and Commandments of men not prescribed in the holy Scripture? **no.** *Mat.* 15. 9. *Hos.* 5. 11. But are there not some circumstances concerning the Worship of God common to humane actions and societies, which are to be order'd by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed? **yes.** *1 Cor.* 11. 13, 14. and 14. 26, 40. Is not God the great and only Lord of the Conscience? **yes.** *Jam.* 4. 12. *Rom.* 14. 4. And hath not God left the Conscience free from the Doctrines and Commandments of men, which are in any thing contrary to his Word? **yes.** *Act.* 4. 19. and 5. 29. Or which are besides his Word in matters of Faith or Worship? **yes.** *Mat.* 23. 8, 9, 10. *2 Cor.* 1. 24. But what is that Religious Worship? and what are those Ordinances which God hath appointed in his Word to be the means of his Worship? are they either ordinary or extraordinary? **yes.** Is not Prayer one special part of Religious Worship? **yes.** And is not Prayer required by God of all men? **yes.** *Phil.* 4. 6. *Psal.* 65. 2. And Thanksgiving also, but specially in the name of Christ by Believers? **yes.** *Eph.* 5. 20. Is not the reading and searching the holy Scriptures with godly fear, an Ordinance of God's appointment? **yes.** *Deut.* 17. 18, 19. *Act.* 15. 21. *Job.* 5. 39. And the sound preaching of the Word? **yes.** *2 Tim.* 4. 2. *Mark* 16. 15. And that by Officers thereunto appointed? **yes.** *Rom.* 10. 14, 15. *1 Cor.* 12. 28. *Eph.* 4. 11, 12. *1 Cor.* 4. 1, 2. *Heb.* 5. 4. By the Lord Jesus Christ, as King and Head of his Church? **yes.** *Isa.* 9. 6, 7. *Mat.* 28. 18, 19, 20. *Act.* 20. 27, 28. And the hearing of the Word thus preached in obedience unto God, with understanding, faith and reverence? **yes.** *Jam.* 1. 21. *Act.* 10. 33. *Mat.* 13. 19, 23. *Heb.* 4. 2. *Isa.* 66. 2. And singing Psalms with grace in the heart? *Col.* 3. 16. *Eph.* 5. 19. *Jam.* 5. 13. **yes.** Is not singing

of Psalms a Legal Worship? no. Is it a part of Moral Worship? yes. In the Old Testament is it always sorted with other duties that are of an immutable obligation? yes. *Psal.* 95. 1, 2. and 108. 2. And may not Scriptural Psalms be sung? yes. Nay, are they not fittest to be sung? yes. Is it not most probable that Christ and his Apostles sang Scriptural-Hymns? yes. *Mat.* 26. 30. *Act.* 16. 25. Are not Scriptural-Psalms indited by an infallible Spirit? yes. And are they not of a more diffusive and unlimited concernment than the private dictates of any particular person in the Church? yes. And the due administration and worthy receiving of the two Sacraments instituted by Christ? viz. Baptism, *Mat.* 28. 19. and the Lord's-Supper? *1 Cor.* 11. 23, to 30. *Act.* 2. 42. yes. And is not Catechising, or a sound, plain, brief and orderly Instruction of ignorant inferiours by their superiors in the chief grounds and principles of the true Religion, a Religious Ordinance appointed in God's Word? yes. *1 Cor.* 2. 4. and 3. 1. *1 Pet.* 3. 15. *Heb.* 6. 1, 2. *Rom.* 6. 17. *Gal.* 6. 6. *Heb.* 5. 12, 13. *2 Tim.* 1. 13. *Deut.* 6. 6, 7. *Eph.* 6. 4. And is it not also our duty to confer and discourse of the things of God that we read here and see? yes. *Deut.* 6. 7. *Mal.* 3. 16. But are there not some extraordinary parts of God's Worship which are on several occasions in their several seasons to be used in an holy and religious manner? yes. *Heb.* 12. 28. Among these is not a Religious Oath, or Swearing by the Name of God, one? yes. *Deut.* 5. 13. and 10. 20. *Neh.* 10. 29. May a lawful Oath be impos'd in matters of weight and moment by a lawful Authority? yes. *1 King.* 8. 31. *Neh.* 13. 25. *Exra* 10. 5. And being so impos'd, is it a sin to refuse it? yes. *Num.* 5. 19, 21. *Exod.* 22. 7, to 22. But is an Oath warranted under the New Testament as well as under the Old? yes. *Heb.* 6. 16. *2 Cor.* 1. 23. But is it not said, Swear not at all? yes. *Mat.* 5. 34. *Jam.* 5. 12. And doth not our Saviour and the Apostle here only forbid and condemn that wicked custom and opinion among the Jews, introduced by the Pharisees, that con-

cluded

cluded that a man might swear by the creatures if there were no mention of the name of God, or things offered to God? **yes.** And are not religious **Vows** part of God's extraordinary worship? **yes.** *Isa.* 19. 21. *Eccles.* 5. 4, 5, 6. *Gen.* 28. 20, 21, 22. *1 Sam.* 1. 11. And ought not these Vows to be perform'd with faithfulness? **yes.** *Psal.* 76. 11. and 50. 14. May a man vow to do any thing forbidden in the Word of God? **No.** *Act.* 23. 12, 14. *Mark* 6. 26. Or which is not in his own power? **No.** *Numb.* 30. 5, 8, 12, 13. Or for performance whereof he hath no promise of ability from God? **no.**

tell then, What think you of **Popish** Monastical Vows of **single Life**, *Mat.* 19. 11, 12. *1 Cor.* 7. 2, 9. of professed **Poverry**, *Eph.* 4. 28. and of regular **Obedience**? *1 Cor.* 7. 23. Are they not degrees of higher perfection? **no.** What then? are they superstitious and sinful snares in which no Christian may intangle himself? **yes.** And are not solemn and religious **Fasting** part of God's extraordinary Worship? **yes.** *Joel* 1. 12, 13. *Esth.* 4. 16. What, under the Gospel? **yes.** *Mat.* 9. 15. *Luk.* 5. 35. *1 Cor.* 7. 5. And are not solemn and religious **Thanksgivings** a part of God's religious Worship? **yes.** *Esth.* 9. 22. *Exod.* 15. 1, &c. *Judg.* 5. 1, 2. *Psal.* 107. And hath not God for the better support of his Worship and Service appointed **Governors** in his Church? **yes.** *Heb.* 13. 17. And given them power of Church-censures? **yes.** *Mat.* 16. 19. and 18. 15, to 19. *Joh.* 20. 21, to 24. And hath not God taken special care for the comperent and comfortable maintenance of such Officers? **yes.** *1 Tim.* 5. 17, 18. *1 Cor.* 9. 7, to 15. Now then what is required of us in reference to that religious Worship and Ordinances which God hath appointed in his Word? Must we approve and receive them? **yes.** *Deut.* 32. 46, 47. May we not reject or oppose them? **no.** And must we observe and practice them? **yes.** What, all of them? **yes.** *Mat.* 23. 20. *Act.* 2. 42. May we not neglect to observe them? **no.** At least some of them? **no.** And must we keep them pure and undesiled? May we not mix them with humane inventions,

and carnal conceits of our own brain? *no.* May we not suffer them to be polluted and corrupted by others? *no.* *Deut.* 4. 2. and 12. 32. *Act.* 17. 29. *1 Tim.* 6. 13, 14.

And must we keep them whole and entire? *yes.* May we not add to them, nor take from them? *no.* *Deut.* 12. 32. *Rev.* 22. 18. *Deut.* 4. 2. Is God now to be worshipped everywhere? *yes.* *Mal.* 1. 11. *1 Tim.* 2. 8. *Joh.* 4. 21. What, in private Families? *yes.* *Jer.* 10. 25. *Joh.* 15. *Act.* 10. 2. And that daily? *yes.* *Mat.* 6. 11. And in secret, each one by himself? *yes.* *Mat.* 6. 6. *Eph.* 6. 18. But more solemnly in the publick Assemblies? *yes.* *Isa.* 56. 6, 7. *Prov.* 8. 34. *Luk.* 4. 16. May not the publick Assemblies be carelessly or wilfully neglected or forsaken when God calleth thereunto? *no.* *Heb.* 10. 25. *Prov.* 1. 20, 21, 24. *Act.* 13. 42. and 2. 42, 46. *Isa.* 2. 3.

1 *Prop.* God requireth the receiving and observing all such religious Worship and Ordinances as he hath appointed in his word, *Deut.* 32. 46. *Set your hearts unto all the words which I testify among you this day, to observe to do all the words of this Law, Mat.* 28. 20. *Teaching them to observe all things whatsoever I have commanded you, Act.* 2. 42.

2 *Prop.* God requireth the keeping pure and entire all such religious Worship and Ordinances as he hath appointed in his Word, *Deut.* 12. 32. *Whatsoever I command, observe to do it; thou shalt not add thereto, nor diminish from it.*

Q. 51. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images, or any other way not appointed in his Word.

Doth God absolutely forbid the engraving, painting, or use of all Images? *no.* *Exod.* 31. 3, 6. *Mat.* 22. 20, 21. What Images are unlawful then? What, all such as are made to represent God, or any of the three Persons, and that either inwardly in our mind, or outwardly in any kind of Image, or likeness of any creature whatsoever?

ever? **yes.** *Deut.* 4. 15, to 20. *Ast.* 17. 29. *Rom.* 1. 21, to 26. Are not all such Images of God meer vanities and lies? **yes.** *Jer.* 10. 8, 14. *Hab.* 2. 18. *Zach.* 10. 2. Can God in any wise be pictured? Is he not an infinite, spiritual, invisible Being? To whom then can we liken God? To any creature? **no.** *Isa.* 40. 18, 25. and 46. 5.

Tell then, If we may not make such Images of God, may we worship them, when made, with Divine Worship; as by uncovering the head, bowing the body, presenting gifts and offerings to them? **no.** Is not this flat Idolatry forbidden in the first Commandment? **yes.** *Dan.* 3. 18. *Gal.* 4. 8. But though we may not worship such Images, so as to terminate our worship in them, yet we may worship the true God in and by them? may we not? **no.** Why? is this the Idolatry forbidden in the second Commandment? **yes.** *Exod.* 32. 5, 8. *Ast.* 7. 41. *1 Cor.* 10. 7. *Judg.* 17. 3. and 18. 5, 6. But if we cannot make Images of the true God, may we not make representations of feigned Deities, and worship them? **no.** *Exod.* 32. 5, 8. *1 Kin.* 18. 26, 28. *Isa.* 65. 11. And doth the second Commandment forbid any thing else besides worshipping of God by Images? **yes.** What, doth it forbid the worshipping of God any other way than which he hath appointed in his word? **yes.** May we not worship God after what way we please? **no.** Is it sinful to worship God after the way of our own devising? **yes.** Is the worshipping of God any way, seem it never so specious, not appointed in his Word, Will-worship? **yes.** And is that a sin? **yes.** *Ast.* 17. 22, 25. *Col.* 2. 21, 22, 23. May we not then devise a way of religious worship not instituted by God himself? **no.** *Numb.* 15. 39. *Lev.* 10. 1, 2, 3. *Psal.* 106. 39. Is it a sin to counsel or command any such worship? *Deut.* 13. 6, 7, 8. *Hof.* 5. 11. *Mic.* 6. 16. **yes.** May we not use it when it is devis'd to our hands, and commended to us by tradition from our Teachers? **no.** *1 Kin.* 11. 33. *Mat.* 15. 9. *Deut.* 12. 30, 31, 32. Or by the specious title of antiquity and custom? **no.** *1 Pet.* 1. 18. *Jer.* 44. 17. Or of devotion

and good intention? *no.* *Iſa.* 65. 3, 4, 5. *Gal.* 1. 13, 14. *1 Sam.* 15. 21. But may and ought not the Church, by vertue of that command, *1 Cor.* 14. 40. *Let all things be done decently, and in order,* take care that there be no indecency and disorder in the Worſhip of God? *yes.* And muſt they not take care that things appointed by God be done decently, and in order, in reference to convenient time and place, and the like? *yes.* And doth not the Word of God include this in appointing Worſhip it ſelf, which without ſuch Circumſtances cannot be performed? *yes.* But doth not this Text give liberty to the Church to appoint and introduce new parts of Worſhip? *no.* Are the Ceremonies which God himſelf did appoint under the Law now lawful? *no.* *Col.* 2. 14, 16, 17. *Dan.* 9. 27. *Eph.* 2. 15, 16. And when we have entertain'd God's own inſtituted Worſhip, may we neglect and contemn it? *no.* *Exod.* 4. 24, 25. *Mal.* 1. 7, 13. May we corrupt it? *no.* *Mal.* 1. 7, 8, 14. Is it a ſin in any man to hinder or oppoſe God's true Worſhip, and to perſecute any for worſhipping the true God in God's own way? *yes.* *Mat.* 23. 13. *Aſt.* 13. 44, 45. *1 Theſ.* 2. 15, 16. But what muſt be done with falſe idolatrous worſhip? may it be tolerated? *no.* *Deut.* 13. 6, to 12. *Zach.* 13. 2, 3. *Rev.* 2. 2, 14, 15, 20. and 17. 12, 16, 17. Muſt it not be diſapprov'd, deteſted and remov'd by all ſuch Means as God hath in his Word appointed? *yes.* *Aſt.* 17. 16, 17. *Pſal.* 16. 4. *Deut.* 7. 5. *Iſa.* 30. 22. And all the monuments thereof? *yes.*

1 Prop. God forbiddeth the worſhipping of himſelf by Images, *Deut.* 4. 15, 16. *Take ye good heed unto your ſelves; for ye ſaw no manner of ſimilitude in the day that the Lord ſpake unto you in Horeb. 16. Left ye corrupt your ſelves, and make you a graven image.* *Exod.* 32. 5, 8.

2 Prop. God forbiddeth the worſhipping of himſelf by any way that is not appointed in his Word, *Col.* 2. 18. *Let no man beguile you of your reward in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puſt up by his fleſhly mind.* *Deut.* 12. 31, 32.

Q. 52. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment, are God's Sovereignty over us, his Propriety in us, and the Zeal he hath to his own Worship.

Are there three Reasons annexed to the second Commandment the more to enforce it? *yes.* And is God's Sovereignty over us contained in these words, *The Lord*, the first? Hath God then a Sovereignty, *i. e.* supream Power, Dominion and Authority over us to make what laws he pleases for his own Worship? *yes.* And ought we by vertue of our Allegiance, and as we are God's subjects, to observe all his laws and ordinances, and to worship him no other way than which he hath appointed in his word? *yes.* And is God's Propriety in us couched in these words, *thy God*, the second Reason annexed to this Commandment? *yes.* Hath God then a propriety in us, *i. e.* a just right and title to us as his own? *yes.* Ought we not therefore to keep close unto him, and to his Institutions? *yes.* And in an especial manner to beware of idolatry and superstition, which alienate and estrange the heart from him? *yes.* *Psal.* 95. 6, 7. and 106. 19, 20, 21. And is the zeal which God hath to his own Worship hinted in these words, *a jealous God*, the third Reason annexed to this Commandment? *yes.* Hath God a dear love to his own Worship and Ordinances? *yes.* *Psal.* 87. 2. And will God suffer men to corrupt his Worship by setting up their own inventions in his service? *no.* Is he not greatly angry and highly displeas'd with those that attempt so to do? *yes.* And call you this his zeal or jealousy for his own worship? *yes.* *Exod.* 34. 14. But wherein doth God express his zeal for, and jealousy about his own Worship? Doth he shew it in two things? *yes.* And that first against those that break this Commandment? *yes.* And that in these words, *Visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me*? *yes.* Do not Idolaters and superstitious

Will-

Will-worshippers pretend highly to love God? *yes.* And yet doth not God account them and declare them to be such as indeed hate him? *yes.* And threaten to punish them to many Generations? *yes.* But is not God infinite in Justice? *yes.* How then can God in justice visit the iniquities of the fathers upon their Children? did not the *Israelites* complain of this seeming injustice? *yes.* *Jer.* 31. 29. *Ezek.* 18. 2. If children do not walk in the steps of the same sins with their parents, will God punish them for their Parents sins? *no.* *Ezek.* 18. 4, 14, 17. But if children are guilty of the same iniquity with their parents, will not God then visit the iniquity of the fathers upon their children? *yes.* And is not the punishment of them most equal, just and righteous? *yes.* *Ezek.* 18. 25. But what is the second thing wherein God manifests his zeal for his own worship? Is it in his Carriage towards those that sincerely keep this Commandment? *yes.* And that in these words: **And shewing mercy unto thousands of them that love me, and keep my Commandments?** *yes.* Doth God own such as keep this Commandment to be such as truly love him? *yes.* And such as either actually do, or at least are ready and prepared to keep all his Commandments? *yes.* And doth he promise mercy and a gracious reward to thousands of them? *yes.* *Deut.* 5. 10, 29.

1 Prop. God's Sovereignty over us should move us to keep the second Commandment, *Psal.* 95. 2, 3. *Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms.* 3. *For the Lord is a great God, and a great King above all gods.* *Psal.* 10. 16. *Rev.* 15. 3, 4.

2 Prop. God's propriety in us should move us to keep the second Commandment, *Psal.* 45. 11. *He is thy Lord, and worship thou him.*

3 Prop. The Zeal which God hath to his own Worship should move us to keep the second Commandment, *Exod.* 34. 13, 14. *Thou shalt worship no other God, for the Lord, whose name is jealous, is a jealous God.* 1 *Cor.* 10. 20, to 24. *Jer.* 17. 18, to 21. *Ezek.* 16. 26, 27. *Deut.* 32. 16, to 21.

Q. 53. Which is the third Commandment ?

A. The third Commandment is, **Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.** *Exod. 20. 7. Lev. 19. 12. Deut. 5. 11.*

Q. 54. What is required in the third Commandment ?

A. The third Commandment requireth the holy and reverent use of God's Names, Titles, Attributes, Ordinances, Word and Works.

Doth the third Commandment require the holy and reverent use of God's Names ? *yes. Mat. 6. 9. Deut. 28. 58.* And of his Titles and Attributes ? *yes. Rev. 15. 3, 4.* And of his Ordinances ? *yes. Mal. 1. 14.* And of his Word ? *yes. Psal. 138. 1, 2.* Of the Sacraments ? *yes. 1 Cor. 11. 24, 25, 28, 29.* And of Prayer ? *yes. 1 Tim. 2. 8.* And of Oaths ? *yes. Jer. 4. 2.* And of Vows ? *yes. Eccl. 5. 2, 4, 5, 6.* And of Lots ? *Ast. 1. 24, 26.* and of his Works, and whatsoever else there is, whereby he makes himself known ? *yes. Job 36. 24.* Doth God look then that his Worship be not only perform'd aright for the matter of it, but doth he also heed the manner **how** it is performed ? *yes.* And doth the third Commandment determine of the only right manner of God's worship ? *yes.* Is not the Name of God here largely taken for all and every thing whereby God makes himself known, as men are known by their Names ? *yes.* And doth God make himself known to us by his Names ? *Exod. 3. 13, 14, 15. Deut. 28. 58. Jehovah and Jah ? yes. Psal. 68. 4.* And by his Titles ? *yes. 1 Tim. 6. 15. 1 Cor. 1. 3.* And by his Attributes ? *yes. Exod. 34. 5, 6, 7.* And by all his Ordinances and Worship ? *yes. Deut. 12. 5.* And by his Word ? *yes. Deut. 32. 2, 3. Ast. 9. 15.* And by his Works, *yes. Psal. 8. 1, 9.* But when is God's Name said to be taken in vain ? is it then when it is so used as God is not thereby glorified ? *yes. Gal. 2. 2.* Or when used in a vain, rash, irreverent and unholy manner ? *yes.* Are not Jehovah, Jah, Elohim, Lord, God, &c. some of God's Names ?

yes,

yes. And may we use these slightly and irreverently in our ordinary speech, crying on every trivial occasion, O Lord, O God, O Jesus, God forgive me, and the like?

No. Must not these be mention'd without seriousness and holy reverence? **no.**

1 Prop. God requireth the holy and reverent use of his Names, *Psal. 29. 2. Give unto the Lord the glory due unto his Name.*

2 Prop. God requires the holy and reverent use of his Titles and Attributes, *Rev. 15. 3, 4. Lord, God, Almighty, Thou King of Saints. 4. Who shall not fear thee, O Lord, and glorifie thy Name?*

3 Prop. God requires the holy and reverent use of his Ordinances, *Eccles. 5. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools. Mal. 1. 11, 14.*

4 Prop. God requires the holy and reverent use of his Word, *Psal. 138. 1, 2. I will praise thy Name for thy truth, for thou hast magnified thy Word above all thy Name.*

5 Prop. God requires the holy and reverent use of his Works, *Job 36. 24. Remember that thou magnifie his work which men behold. Psal. 145. 10.*

Q. 55. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known. *Mal. 2. 2. If you will not lay it to heart to give glory to my Name, saith the Lord of Hosts, I will even send a curse upon you, and will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Mal. 1. 6, 7, 12, 13, 14.*

Is it a sin not to use God's name as is requir'd? **yes.** *Mal. 2. 2. To omit or neglect to know, observe, meditate on, or make use of the Titles, Properties, Ordinances, Word and Works of God? yes. Psal. 92. 5, 6. Zeph. 3. 5. Mat. 13. 19. and 7. 26. Are all light, irreverent, vain, false, superstitious, or wicked thoughts of God, or the things of God, sinful? yes. Mal. 2. 17. Psal. 50. 21. And is it a sin to pray without understanding?*

ing? *1 Cor.* 14. 15. and without desire, and care to speed? *Mat.* 6. 7. and without faith in God's promises? *yes.* *Heb.* 11. 6. And is it sinful to hear the Word without attention, or care to get good thereby? *Ezek.* 33. 31, 32. *Alt.* 28. 22, &c. and to receive the Sacraments ignorantly for custom, or without the affection required? *yes.* *1 Cor.* 11. 17, &c. Are not all blasphemy and perjury most specially forbidden in the third Commandment? *yes.* *2 Kin.* 19. 22. *Lev.* 24. 11. *Zach.* 5. 4. and 8. 17. And all sinful cursings? *1 Sam.* 17. 43. *Lev.* 24. 14. And oaths? *Jer.* 5. 7. and 23. 10. And all violating of our oaths and vows, if lawful? *Psal.* 24. 4. *Ezek.* 17. 16, 18, 19. *2 Sam.* 21. 1, 2. yea, tho' made to Hereticks or Infidels? *Josh.* 9. 18, 19. And that to our own hurt? *Psal.* 15. 4. And is not all abusing of God's works of Creation sinful, and that either in excess to the pampering our lusts? *yes.* *Amos* 6. 1, to 6. *Rom.* 13. 14. Or to superstition? *yes.* *Col.* 2. 20, 21. *Gen.* 32. 32.

Q. 56. What is the reason annexed to the third Commandment?

A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment. *Deut.* 28. 58, 59. *If thou wilt not observe to do all the words of this law, that thou maist fear this glorious and fearful name, the Lord thy God. 59. Then the Lord will make thy plagues wonderful.*

Is not the true God the Lord Jehovah? *yes.* And our God? *yes.* May his Name therefore be profaned, or any way abused, by us? *no.* *Lev.* 19. 12. And is there not a special reason to be given for it? *yes.* Will God acquit and spare the transgressors of this Commandment? *no.* Will he suffer them to escape his righteous judgment? *no.* *Ezek.* 36. 21, to 24. *Zach.* 5. 2, 3, 4. Yea, tho' they escape the censures and punishments of men? *no.* *1 Sam.* 2. 12, 17, 22, 24. *1 Sam.* 3. 13.

Q. 57. Which is the fourth Commandment?

A. The fourth Commandment is, 8. Remember the Sabbath-day to keep it holy. 9. Six days hath thou labour, and do all thy work. 10. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it, *Exod. 20. 8, 9, 10, 11.*

Q. 58. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set-times as he hath appointed in his Word, expressly one whole day in seven to be an holy Sabbath to himself.

Is it not clear by the light and law of nature, that in general a due proportion of time be set apart for the solemn and publick worship of God? **yes.** And hath not God also in his Word appointed set and stated times for his solemn publick Worship? **yes.** And doth God in the fourth Commandment require the sanctifying or keeping holy to himself such set-times as he hath appointed? **yes.** Hath not God left it to us, and to our liberty, to keep what time we please? **no.** But hath not God in his Word, by a positive, moral and perpetual Commandment, expressly and particularly appointed and ordained the seventh part of our time, or one whole day in seven, for a Sabbath to be kept holy unto him? **yes.** *Gen. 2. 2, 3. Deut. 5. 12, 13, 14. Isa. 56. 2, 4, 6, 7.* But to whom is the command and charge of keeping the Sabbath holy more especially directed? Is it not to **Governors** of Families, and other **Superiors**, both in Church and State? **yes.** Are not these bound not only to keep it themselves, but to see that it be observ'd by all those that are under their charge and conduct? **yes.** *Exod. 20. 10. Josh. 24. 15. Neh. 13. 15, to 21. Jer. 17.*

20, to 24. But why is this word **Remember** put in the front of the fourth Commandment? Is it because men are very prone to forget the Sabbath-day? **yes.** *Ezek. 22. 26.* And because it comes but once in seven days, and many worldly Busineses come between, which too often take off our minds from thinking of it, either to prepare for it before it comes, or to sanctifie it when it is come? **yes.** *Deut. 5. 14, 15. Amos 8. 5.* And do not Satan and his wicked instruments vigorously labour utterly to deface the glory, and to blot out the memory of it, and so to bring in all irreligion and impiety into the world? **yes.** *Lam. 1. 7. Jer. 17. 21, to 24. Neh. 13. 15, to 23.* Will you therefore endeavour seriously and holily to remember the Sabbath-day? **yes.** So as to look back on the first sanction and institution of it by God in Paradise, and that before any Sacrifice or Ceremony was instituted? **yes.** And are you not likely to reap great benefit by remembring it? **yes.** Shall you not thereby be helped in your preparation to keep it? **yes.** *Exod. 16. 23. Luk. 23. 54, 56. Neh. 13. 19.* And in remembring to keep this Commandment shall you not be enabled the better to keep all the rest of the Commandments? **yes.** *Psal. 92. title, 13, 14. Ezek. 20. 12, 19, 20.* And shall you not hereby be enabled to continue a thankful remembrance of the two great and unspeakable mercies of Creation and Redemption? **yes.** *Gen. 2. 2, 3. Psal. 118. 22, 24. Act. 4. 10, 11. Rev. 1. 10.*

1 Prop. God requireth the keeping holy to himself such set-times as he hath appointed in his Word, *Lev. 19. 30. Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.*

2 Prop. God expressly requireth the keeping holy one whole day in seven. as an holy Sabbath to himself, *Deut. 5. 12. Keep the Sabbath-day to sanctifie it, as the Lord thy God hath commanded thee. v. 13, 14.*

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath.

A. From

A. From the beginning of the World to the Resurrection of Christ. God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath.

Hath God appointed one day in seven to be the weekly Sabbath? **yes.** Which day of the seven did God at first appoint? was it the seventh or last day of the week that he ordain'd to be a day of holy rest unto himself? **yes.** *Gen. 2. 2, 3.* Was this ordained for man in Paradise whilst in his state of innocency? **yes.** And was this to be strictly observed from the beginning of the World? **yes.** Or only from the time of the giving forth of the Law of God by *Moses*? **no.** *Exod. 20. 1, &c.* Is there any express mention made in the Scriptures of the Patriarch's observation of this weekly Sabbath before *Moses's* time? **no.** But tho' the Scriptures be silent, as being but a very brief history of Church affairs for some hundreds of years, is it not yet most probable that this seventh-day-Sabbath was observ'd all along by the true Worshipers of God, as the other precepts of the law were observ'd by them? **yes.** Can it be rationally imagin'd that *Adam*, who liv'd until the days of *Methuselah*, *Gen. 5. 5,* with *21.* Did not teach his children this precept which he had from God in Paradise? **no.** Nay, doth not *Moses* himself speak to the *Israelites* of the Sabbath to be kept holy to the Lord, as a thing well known unto them, and of practice among them, and that before ever the Lord gave forth the Law upon Mount *Sinai*? **yes.** *Exod. 16. 23, to 31.* But how long did the seventh day of the week in order, from the beginning of the World, continue to be observed as the weekly Sabbath? was it to the Resurrection of Christ? **yes.** And no longer? **no.** And is it not still to be observed? **no.** What then? is the seventh-day-Sabbath from the Creation abrogated? **yes.** By whom? by Christ, or by any authority from him? **yes.** How so? do you read any express Word for this? **no.** But is there any evident proof to be made of this, by comparing Scripture with Scripture, or by

by necessary consequence from Scripture rightly under-
 stood? *yes*. And call you that a sufficient Scriptural
 proof, even of that which in express words is not found
 in the Scripture? *yes*. Did Christ himself and the Apo-
 stle argue so? *yes*. *Mat.* 22. 31, 32. *Jam.* 4. 5.
 But is the seventh day indeed changed by God? and hath
 God appointed the first day of the Week ever since the
 Resurrection of Christ to be the weekly Sabbath? *yes*.
 And is that to continue to the end of the World? *yes*.
Mat. 5. 17, 18. *Isa.* 56. 2, 4, 6, 7. Can it not be an-
 null'd, or alter'd and changed by the Church? *no*.
 But is not this first-day-Sabbath merely of Ecclesiastical
 authority and sanction? *no*. And is this that which
 you call the Christian Sabbath? *yes*. And in the New
 Testament is called the Lord's-day? *yes*. *Rev.* 1. 10.
 Was not the Lord Jesus Christ Lord of the Sabbath-day?
yes. *Mark* 2. 28. *Luk.* 6. 5. And might he not do
 with his own what he pleased? *yes*. Had he not then
 power to change, though not the Moral substance of the
 fourth Commandment, *Mat.* 5. 17. *i. e.* to change the
 day from one of seven, yet power to change from
 one day of seven to another day? *yes*. And doth it
 not appear by the Apostle's practice that the change of
 the day was appointed, either by Christ immediately, or
 by his Apostles, as guided by the Spirit of truth? *yes*.
Joh. 16. 13. *Act.* 20. 7. Did not Paul abide at *Troas*
 seven days, and therefore was there on the seventh-
 day-Sabbath? *yes*. But is there any mention that either
 he or the Church took any notice of it? *no*. But was not
 the Work of the Sabbath carried on upon the first day,
 Paul both preaching and administering the Lord's Supper?
yes. And did not the hundred and twenty Disciples
 spoken of *Act.* 1. 15. meet together distinctly from
 the *Jews*, and keep the feast of *Pentecost* by themselves,
 and that with one accord? *yes*. *Act.* 2. 1. And did not
 God most eminently own and bless them in their holy
 meeting together on that day, it being the first day of
 the week, in filling them with the Holy Ghost? *yes*.
Act. 2. 1, to 5, 41. But did not the Apostles give great
 respect

respect to the seventh-day-Sabbath? **no.** Why, they
 ten preached upon that day, did they not? **yes.** *Act.*
 13. and 17. 2. And was it not in observation of the
 seventh-day-Sabbath? **no.** What then? was it for the
 opportunity of the *Jews* assembling together on the
 day, which they could not have upon the first day? **yes.**
 And doth not *John* say, *Rev.* 1. 10. *That he was in the*
Spirit on the Lord's-day? **yes.** Was not this Lord's-day
 the first day of the week? and doth it not point at the
 institution of the first-day-Sabbath by Christ himself?
yes. Is not this phrase the **Lord's-day** parallel with
 that of the **Lord's-Supper**, which was instituted by
 Christ himself? **yes.** These Ordinances being held
 forth under the same expressions, and used but once a
 piece, *2 Cor.* 11. 20. *Rev.* 1. 10. and never applied to
 any thing else in the New Testament, do they not
 strongly argue the same divine institution? **yes.** And
 doth it not appear from the practice of the Primitive
 Churches, as that of *Troas*, *Act.* 20. 7. and that of *Co-*
rinth and *Galatia*, *1 Cor.* 16. 1, 2. who had their
 weekly solemn Assemblies on the first day? **yes.** Can
 it with any reason be imagined, that these Churches
 would have made such an important change of the day
 for their solemn Assemblies, without consulting with
 some at least of the Apostles, and most likely with *Paul*,
 as being best acquainted with him, being the professed
 teacher of the *Gentiles*? **no.** *2 Cor.* 7. And can it be
 imagined that *Paul* or the Apostles would have given
 them any such direction, unless they had known the
 mind of Christ? **No.** *1 Cor.* 11. 23. and 15. 3. And is
 there not as good ground for the change of the day, as
 there was at first for the choice of the day? **Yes.** Did
 not God rest on the seventh day, having perfected the
 Work of Creation? **yes.** And because he then rested
 and had perfected his work, did he not therefore ho-
 nour and exalt that seventh day above all other days?
yes. *Gen.* 2. 2, 3. *Exod.* 31. 17. And was not the Me-
 morial of those single works of Providence the occasion of

the advancing of that day above others, as it was in other cases? *yes.* *Lev. 23. Esth. 9. 21, 23.* |

Well then, What day soever above all other days God honours with his most eminent work, is not that to be a day of holy rest unto God? *yes.* And was not the first day the day of the Lord's rest from the most great and glorious of all his works, even the work of redemption, when Christ truly entred into a state of rest? *yes.* *1 Cor. 5. 4. Rom. 8. 34. Heb. 2. 14.* and *10.* Lastly, hath not, and, at this day, doth not in a manner the whole Christian Church center in the holy observation of the first day, and not of the seventh? *yes.* But doth not the change of the day destroy the morality and perpetual binding power of the fourth commandment? *no.* Is there not something naturally moral in the fourth Commandment; *i. e.* is there not something which the light of nature, consisting in the knowledge of Principles, and the law of Nature, consisting in conclusions drawn from that light, acknowledgeth to be just and good, though it never had been written in the Word? *yes.* *Rom. 2. 14, 15.* As that there must be a time for the solemn Worship of God, a time of rest from all other Employments, and of this time a due proportion set apart, and such as must return according to some computation of time, and such as leaves sufficiency of time for our worldly business and affairs? *yes.* And this though it had never been commanded? *yes.* And can this, wherein the substance of the fourth Commandment is contained, ever be changed? *no.* Is it not so also in the second Commandment? is there not something moral-natural, *viz.* that God ought to be worshipped not as men will themselves, but as God himself wills and prescribes? *yes.* But is there not something in the fourth Commandment which is only positively moral, that is, something which the light and law of nature could never have judg'd either good or necessary, if it had not some way or other been reveal'd to be the will of God? *yes.* Was not the law given to Adam of not eating of the tree of knowledge of this nature?

nature? *Yes.* Gen. 2. 17. Had it been evil of it self to have eaten of that tree? *no.* Was it not only therefore evil because forbidden? *yes.* Is it not so also in the second Commandment? is there not something therein only positively moral? *Yes.* viz. some particular Ordinances and Acts of Worship? *yes.* Was not all the goodness that was in them only from the will of God appointing them? *yes.* Could the light of nature ever have seen the good of them, or the law of nature ever engaged a man to the observation of them, if the will of God had not been reveal'd concerning them? *no.* But yet when the will of God is reveal'd, man hath that written in his heart by which he sees obedience to that law to be both just and necessary? *yes.* Thus then is there any goodness in one day more than another materially considered? *no.* Either in the last of the seven, or in the first of the seven? *no.* Therefore the observation of neither of these was written in nature, was it? *no.* And nature could not, without some revelation of the will of God, determine the particular day that ought to be the time for the solemn publick Worship of God, could it? *no.* However this is written in nature, that when the will of God is revealed concerning either the last of seven, or the first of seven to be observed, even nature, as it is corrupted, cannot deny but that it is both just and necessary to yield obedience thereunto, can it? *no.*

Well then, Is there any thing required in the fourth Commandment which is superadded to the light and law of nature? *yes.* And may this be changed? *yes.* But is not the fourth Commandment perpetually obligatory for one day in seven? *yes.* And then the substance of the Commandment is still unchangeable, is it not? *yes.* Doth the day then admit of a change, not as a ceremony, but only as a circumstance? *yes.* And it being so, is the change of the day any more prejudicial to the morality of the fourth Commandment, than the change of Worship, v. g. of Circumcision and the Passover into Baptism, and the Lord's-Supper, to the morality of the second? *no.*

1 Prop. From the beginning of the World to the Resurrection of Christ God appointed the seventh day of the week to be the weekly Sabbath, *Gen. 2. 2, 3. God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.*

2 Prop. Ever since the Resurrection of Christ God appointed the first day of the week to be the weekly Sabbath, and to continue to the end of the World as the Christian Sabbath, *Act. 20. 7. Upon the first day of the week, when the Disciples came together to break Bread, Paul preached unto them, Rev. 1. 10. I was in the spirit on the Lord's-day. 1 Cor. 16. 1, 2.*

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the publick and private exercises of God's worship; except so much as is to be taken up in the works of necessity and mercy.

Is the Sabbath or Lord's-day to be sanctified? *yes.* In what sence is God said to sanctifie the Sabbath? is it by way of consecration and making it holy? *yes. Exod. 20. 11.* In what sence are we said to sanctifie the Sabbath? is it by keeping it holy, and by applying it to those holy ends and exercises for which God did consecrate it? *yes. Deut. 5. 12.* And ought we not to remember and to prepare our hearts for the Sabbath? *yes. Exod. 20. 8.* And with such foresight, diligence and moderation, so to dispose and seasonably dispatch our worldly busineffes, that we may be more free and fit for the duties of the day following? *yes. Luk. 23. 54, 56. Exod. 16. 22, 25, 26. Neh. 13. 19.* Should we not rise betimes in the morning on the Sabbath-day? *yes. Mark. 1. 35, with 38, 39. Exod. 32. 5, 6. Psal. 92. 2.* Is resting on the Sabbath a part of our sanctifying it? *yes.* What kind of rest must it be? must it be only a meer civil rest? *no.* Or a meer bodily rest from labour, such as the Ox and Ass must have on the Sabbath? *no.* What rest then? must it be an holy rest? *yes.*

yes. Exod. 20. 8, 10. And how long must this rest continue? must it be all the day? *yes.* Is it not enough to rest some part of the day? *no.* But from what must we rest? what, from Spiritual employments and recreations? *no.* From what then? from such things only as are at all times sinful? *no.* From what then? from worldly employments and recreations? *yes.* May we not do our own works upon the Sabbath-day? *no. Isa. 58. 13.* Nor follow our own sports and pastimes? *no.* Nor spend the time in our own ease and sloth? *no.* But from what worldly employments and recreations must we rest? what, from such as are in themselves sinful and unlawful at any time? *yes.* And only from such? *no.* From what others? what, even from those that are lawful at other times? *yes. Exod. 16. 25, to 29. Neh. 13. 15, to 23. Jer. 17. 21, 22.* But how then must we spend the time? what, in the exercises of God's Worship? *yes.* What, the whole time? *yes.* But how must it be spent? with delight? *yes. Isa. 58. 13.* May we not spend the whole time, at least some part of it, idly? *no.* In what exercises must we spend it? what, in the publick and private Exercises of God's Worship? *yes. Luk. 4. 16. Act. 20. 7. 1 Cor. 16. 1, 2. Lev. 23. 3. Psal. 92. title, Isa. 66. 23.* May we not stay at home, and spend our time in the private Exercises of God's Worship, with the neglect of the publick? *no. Heb. 10. 25.* And must we not prepare our selves for the publick Assembly? *yes. Eccles. 5. 1.* And that by Prayer, Meditation, Thanksgiving and Examination of our hearts? *yes. Psal. 93. 5. 2 Tim. 2. 19.* What are the duties of the publick Assembly? are we required to join with the people of God in the publick Congregation, in hearing the Word read and preached, in calling upon God's Name, in receiving the Sacraments, in singing of Psalms, and praising God for his mercies? *yes. Act. 13. 14, 15. 44. and 16. 13. and 20. 7.* But how must we be employed in these Exercises? must we be all the while attentive? *yes. Act. 16. 14.* And reverent? *yes. Isa. 66. 2.* And earnestly desirous to get good? *yes. Psal.*

rest
 or e-
 what
 and
 things
 from
 y we
 . Isa.
 ? no,
 ? no,
 s must
 ul and
 ? no,
 re law-
 eb. 13.
 ust we
 Wor-
 t how
 3. May
 idlely?
 in the
 ? yes.
 23. 3-
 e home,
 of God's
 Heb. 10.
 publick
 ver, Me-
 hearts?
 e duties
 oin with
 in hear-
 on God's
 f Psalms,
 . 14, 15.
 e be em-
 while at
 yes. Isa.
 es. Psal.
 42. 1, 2.

2. 1, 2. And not depart till the blessing be pronounced?
 no. Ezek. 46. 1, 2, 10. *Act.* 10. 33. *1 Cor.* 14. 16. And
 may not we rest satisfied in giving attendance on the
 publick Worship? but must we also be careful at home
 in private? *yes.* Must we spend the residue of the day,
 and that with delight and chearfulness, in religious me-
 ditation, reading, conference and repetition of what we
 have heard? *yes.* *Isa.* 58. 13, 14. *Act.* 17. 11. *Psal.* 1. 2.
Luk. 24. 14, 7. May not worldly business be done in
 any case upon the Sabbath-day? *yes.* What works then
 may lawfully be done on the Sabbath-day besides works
 of piety? may works of **instant necessity**, *i. e.* such
 as could not be done before, and cannot be deferr'd till
 after the Sabbath and works of **mercy or charity**, such
 as visiting the sick, feeding our bodies and our beasts,
 &c. be done on the Sabbath? *yes.* *Mat.* 12. 1, to 13.
Cor. 16. 1, 2. But must we perform these civil works
 of necessity and mercy with an heavenly mind? *yes.*
Luk. 13. 15.

1 *Prop.* The Sabbath is to be sanctified by an holy
 resting all that day, even from such worldly employments
 and recreations as are lawful on other days, *Levit.* 23.
The seventh day is the Sabbath of rest, an holy convoca-
tion, ye shall do no work therein, Neh. 13. 15, to 23.

2 *Prop.* The Sabbath is to be sanctified by spending the
 whole time in the publick and private Exercises of God's
 worship, *Psal.* 92. title, and v. 1, 2. *A Psalm or Song for*
the Sabbath-day. v. 1. It is a good thing to give thanks un-
to the Lord, and to sing praises to thy Name, O most high.
2. To shew forth thy loving kindness in the morning, and
thy faithfulness every night. Luk. 4. 16.

3 *Prop.* Works of necessity and mercy may and ought
 to be performed on the Sabbath-day, *Mat.* 12. 1, to 11,
 1. What man shall there be among you that shall have one
 sheep, and if it fall into a pit on the Sabbath-day, will not
 lay hold on it, and lift it out? 12. How much then
 is a Man better than a Sheep? wherefore it is lawful to do
 all on the Sabbath-day. *Neh.* 8. 12. *Prov.* 10. 12. 2 Kings

9.

Q. 61. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required, and the prophaning the day by idleness, or doing that which is in it self sinful; or by unnecessary thoughts, words and works, about worldly employments or recreations.

Doth the fourth Commandment forbid the omission of, or leaving undone the duties required? **yes.** *Ezek. 22. 26.* And doth it forbid all careless, negligent and unprofitable performance of them? **yes.** *Act. 20. 7, 8. Ezek. 33. 30, 31, 32.* And all being weary of them, and thinking long till they be ended? **yes.** *Amos 8. 5. Mal. 1. 13.* And all prophaning or unhallowing of the Sabbath-day? **yes.** And may the Sabbath be prophaned three ways, viz. by idleness? **yes.** May we not be idle then on the Sabbath-day, and make it a day of carnal rest? **no.** May we not sleep and loiter away the time? **no.** May the Sabbath-day be prophaned by doing that thereon which is in it self sinful? **yes.** *Ezek. 23. 34. 39. Mark 3. 4.* And by doing that on the Sabbath-day which is no way lawful, but then is abominable? **yes.** And is it a prophanation of the Sabbath to let our thoughts unnecessarily run on worldly affairs? **yes.** *Isa. 58. 13.* Or to let our tongues needlessly run upon worldly business? **yes.** *Isa. 58. 13.* Or to set our hands to unnecessary worldly employments? **yes.** *Neb. 13. 15. to 23.* But may we not use pastimes, revellings and recreations on the Sabbath-day? **no.** Why? do these draw our minds farther from God than our ordinary labour? **yes.** *Exod. 32. 6.*

Well then, Will you conscientiously endeavour not to break this fourth Commandment? **yes.** And to that purpose will you labour to keep in your head and heart the remembrance of the Sabbath-day? **yes.** *Exod. 20. 8.* And earnestly endeavour to taste the sweetness of holy Exercises, that so you may come to make the Sabbath your delight? **yes.** *Psal. 84. 1, &c.* And will you

void and abhor all prophane opinions, which either tend to the disannulling the necessity of the Sabbath? *Ezek.* 22. 26. or to equal any other day to it? *yes*.

1 Prop. God forbiddeth the omission or careless performance of the duties required on the Sabbath-day, *Mal.* 1. 13. *Ye said, Behold what a weariness is it? and ye have snuffed at it, saith the Lord of Hosts, and ye brought that which was torn, and the lame, and the sick; thus ye brought an Offering; should I accept this at your hand, saith the Lord? Ezek.* 22. 26. *Amos* 8. 5.

2 Prop. God forbiddeth the prophaning the Sabbath-day by idleness, or doing that which is in it self sinful, *Ezek.* 23. 38. *They have defiled my Sanctuary in the same day, and have prophaned my Sabbaths.*

3 Prop. God forbiddeth the prophaning the Sabbath-day by unnecessary thoughts, words or works, about worldly employments and recreations, *Isa.* 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, Jer.* 17. 24, to 27.

Q. 62. What are the reasons annexed to the fourth Commandment?

A. The reasons annexed to the fourth Commandment are God's allowing us six days of the week for our own employments; his challenging a special propriety in the seventh; his own example, and his blessing the Sabbath-day.

Are there many reasons annexed to the fourth Commandment the more to enforce it? *yes*. How many? are there four? *yes*. Is the first taken from the equity of it, viz. God's allowing us six days of seven for our own employments and affairs, and reserving but one for himself? *yes*. Hath God then allowed us any days in the week? *yes*. For what hath he allowed them to us? for our own employments? *yes*. And how many days hath God allow'd us for our own employments? are they six? *yes*. And is this a reason why we should

not cut short God's allowance of one day for his work, because he hath allow'd six times as much for ours? **Yes.** But in which words of this Commandment is this reason hinted of God's allowing of us six days of the week for our own employment? is it in these, **Six days shalt thou labour, and do all thy work?** **yes.** *Exod. 20. 9.* What is the second reason annexed? is it God's challenging a special propriety in the seventh day? **yes.** In what words of the Commandment is it couch'd? in these, **But the seventh day is the sabbath of the Lord thy God?** **yes.** *Exod. 20. 10.* Doth God then argue from his own right, because this day is his, and not ours? **yes.** But are not all days his? **Yes.** But is God pleas'd to challenge a peculiar right in the Sabbath-day? **yes.** Would it then be an high degree of sacrilege to rob God of this his day, or the honour of it? **yes.** What is the third reason annexed? is it God's own example? **yes.** In which words is God's own example urged as a reason why we should work six days, and keep holy a seventh? in these words, **For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day?** **yes.** *Exod. 20. 11.* Is not God's example here related for some special end and purpose? **yes.** And is it for this end, to shew that what is required in the Commandment is equal and reasonable, and for man's good; and that God requires nothing but what is just and equal, as God reasons with the *Jews*, *Ezek. 18. 25.* If the great God, who needs not one moment either for rest or for work, who never fainteth, who never is weary, wrought six days, and rested one, *i. e.* ceased to create, how much more should poor frail man hold that proportion, who by reason both of bodily weakness and spiritual wants needs such a competency of time both for his worldly employments and soul-refreshments? **yes.** What is the fourth reason annexed? is it God's blessing the Sabbath-day hinted in these words, **Wherefore the Lord blessed the Sabbath-day, and hallowed it?** **yes.** *Exod. 20. 11.* Hath God sanctified, *i. e.* separated the Sabbath-day

day from common use, to be filled up with such duties as he appoints, and to be a day wholly for his service? **yes.** And hath God indeed blessed this Sabbath-day, *i. e.* appointed it to be a day of blessing? **yes.** And is this fourth reason taken from hope of blessing, because God hath blessed the Sabbath day, *i. e.* ordain'd it to be both a time and means of blessing, and bestowing grace on such as do conscionably observe and sanctifie the same? **yes.** *Exod. 31. 13. Isa. 56. 6, 7.* Are not the Promises that were made to holy observers of the old seventh-day Sabbath, and the threatnings against the transgressors thereof, applicable to the transgressors, and right observers of the first-day Christian-Sabbath? **yes.** *Rom. 15. 4.*

1 Prop. God's allowing us six days of the week for our own employments should move us to keep holy the Sabbath-day, *Exod. 31. 15, 16.* Six days may work be done, but in the seventh is the Sabbath of rest. 16. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual Covenant.

2 Prop. God's challenging a special propriety in the seventh day should move us to keep holy the Sabbath-day, *Lev. 23. 3.* Ye shall do no work therein, it is the Sabbath of the Lord your God in all your dwellings.

3 Prop. God's own example should move us to keep holy the Sabbath-day, *Exod. 31. 17.* It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, on the seventh day he rested, and was refreshed.

4 Prop. God's blessing the Sabbath-day should move us to keep holy the Sabbath-day, *Gen. 2. 3.* God blessed the Sabbath day, and sanctified it. *Exod. 20. 11.*

Q. 62. Which is the fifth Commandment?

A. The fifth Commandment is, Honour thy Father, and thy Mother, that thy days may be long in the land, which the Lord thy God giveth thee, *Exod. 20. 12.*

Q. 64. What is required in the fifth Commandment?

F 3

A. The

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiours, inferiours, or equals.

Do not the last six Commandments contain our duty to man? *yes*. What is the sum of the six last Commandments? Is it to love our neighbour as our selves? *yes*. *Mat. 22. 39, 40.* And to do to others what we would have them do to us? *yes*. *Mat. 7. 12.* Who are meant by Father and Mother in the fifth Commandment? Are not our natural Parents meant? *yes*. *Prov. 23. 22, 25. Eph. 6. 1, 2, 3.* And all Superiours in age? *yes*. *1 Tim. 5. 1, 2.* And in gifts? *yes*. *Gen. 4. 20, 21, 22. and 45. 8.* But are not such Superiours especially meant as by God's Ordinance are over us in place of authority, and that in Family? *yes*. *2 Kin. 5. 13.* And in Church? *yes*. *2 Kin. 2. 12. and 13. 14. Gal. 4. 19.* And in Commonwealth? *yes*. *Isa. 44. 23.*

Tell then, Since Superiours are stiled Father and Mother, should not this teach them in all duties towards their Inferiours, like natural Parents, to express love and tenderness to them, according to their several relations? *yes*. *Eph. 6. 4. 2 Cor. 12. 14. 1 Thes. 2. 7, 8, 11. Numb. 11. 11, 12.* And should not this work Inferiours to a greater willingness and chearfulness in performing their duties to their Superiours, as to their Parents? *yes*. *1 Cor. 4. 14, 15, 16. 1 Kin. 15. 13.* And are all sorts of Relations comprehended under the words Father and Mother? *yes*. And all sorts of duties in the word Honour? *yes*. What doth this Commandment require in reference to our Relations? doth it require the preserving the honour, and performing the duty belonging to them? *yes*. How many sorts of Relations are there? are there three? *yes*. And are they Superiours, Inferiours and Equals? *yes*. Ought we not to be careful to observe that Order which God hath appointed amongst men? *yes*. And to demean our selves towards them according to their places and degrees? *yes*. But how? what, gravely and modestly towards our Inferiours? *yes*. Reverently and duti-

dutifully to our *Superiors*? *yes*. Humbly and thankfully to our *Benefactors*, kindly and charitably towards our *Equals*? *yes*. Ought not *Parents* to be careful in providing for the welfare of their *Childrens* souls and bodies? *yes*. *Deut.* 6. 6, 7. *Eph.* 6. 4. *1 Tim.* 5. 8. And ought not *Children* to love, honour, fear and obey their *Parents* in all things? *yes*. *Lev.* 19. 3. *Col.* 3. 20. Ought not *Husbands* to love their *Wives* as themselves? *yes*. To bear with their *Infirmities*, to provide for them, to protect them, to delight in them? *yes*. *Col.* 3. 19. *Eph.* 5. 28. *1 Pet.* 3. 7. And ought not *Wives* to help, reverence, and be in subjection to their *Husbands*? *yes*. *Eph.* 5. 22, 23. And labour chiefly to be adorn'd with a meek and quiet spirit? *1 Pet.* 3. 1, 4. *yes*. Ought not *Masters* to behave themselves prudently, justly, gently to their *Servants*, as considering that they also have a Master in heaven? *yes*. *Col.* 4. 1. *Eph.* 6. 9. And ought not *Servants* to be subject to their *Masters* with all fear? *yes*. *1 Pet.* 2. 18. And that not with eye-service, as Men-pleasers, but willingly, and from the heart? *yes*. *Eph.* 6. 6, 7. *Tit.* 2. 10. Ought not *Superiors* in *Gifts* humbly to acknowledge all their abilities to be the free *Gifts* of God? *yes*. *1 Cor.* 4. 7. And to be willing to improve them to his glory, and the good of their *Inferiors*? *yes*. *1 Cor.* 14. 26. *Rom.* 15. 1, 2. And ought not *Inferiors* to acknowledge every gift of God in those above them, and not envy or flatter them, but truly reverence and esteem them for it? *yes*. *Exod.* 37. 1. *Numb.* 11. 29. *Psal.* 72. 3. Ought not *Magistrates* to be upright and conscionable in the establishment of Justice, Peace and Religion, behaving themselves as God's *Vicergerents*? *yes*. *2 Sam.* 23. 3. *Rom.* 13. 3. *Psal.* 101. 6, 7. *1 Tim.* 2. 2. And ought not *Subjects* with all humility and peaceableness to obey them that have the rule over them? *yes*. *Heb.* 13. 17. And to submit unto the higher powers out of Conscience, as being ordained of God? *yes*. *Rom.* 13. 1. Ought not *Teachers* to be careful and conscionable both in their instructions, counsels and examples? *yes*. *Heb.* 13. 17. And ought not *Learn-*

ers to esteem highly of their Teachers for their works sake? **yes.** 1 *Thef.* 5. 13. And to improve all opportunities of benefiting by them? **yes.** Thus for Superiors and Inferiors: But do not *Equals* also mutually owe duties to each other as such? **yes.** Is it their duty to regard the dignity and worth of each other? **yes.** 1 *Pet.* 2. 17. And in giving honour to go one before another? **yes.** *Rom.* 12. 10. And to rejoice in each others gifts and advancement, as in their own? **yes.** *Rom.* 12. 15, 16. *Phil.* 2. 3, 4.

Well then, Will you not pray for all such graces and abilities whereby you may be fitted for the filling up of your several relations? **yes.**

1 *Prop.* God requireth the preserving the honour and performing the duties belonging to Superiors, *Eph.* 5. 21, 22. *Submitting your selves one to another in the Fear of God.* 22. *Wives, submit your selves unto your own husbands, as unto the Lord,* *Eph.* 6. 1, 5. *Children, obey your parents in the Lord.* 5. *Servants, be obedient to them that are your masters according to the flesh.* *Rom.* 13. 1. *Let every soul be subject to the higher powers,* 1 *Pet.* 2. 17.

2 *Prop.* God requireth the preserving the honour of, and performing the duties belonging to Inferiors, *Eph.* 6. 9. *Ye masters do the same things unto them, knowing that your master also is in heaven,* 1 *Pet.* 2. 17.

3 *Prop.* God requireth the preserving the honour of, and performing the duties belonging to Equals, *Rom.* 12. 10. *Be kindly affectioned one to another with brotherly love, in honour preferring one another.*

Q. 65. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations. *Rom.* 13. 7, 8. *Render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.* 8. *Owe no man any thing, but to love one another.* *Mat.* 15. 4, 5, 6. *Ezel.* 34. 2, 3, 4.

Is not the omission and neglecting the honour and duty I owe to my neighbour a sin? In inferiors is it not a sin to envy at, contemn or rebel against their superiors persons and places, in their lawful counsels, commands and corrections? *yes.* Numb. 11. 28, 29. 1 Sam. 8. 7. *Iſa.* 3. 5. 2 Sam. 15. 1, to 12. *Exod.* 21. 15. 1 Sam. 10. 27. and 2. 25. *Deut.* 21. 18, to 22. And is not all cursing of, and mocking at our Superiors, sinful? *yes.* *Prov.* 20. 11, 17. And all such refractory and scandalous carriage as proves a shame and dishonour to Superiors, and to their Government? *yes.* *Prov.* 19. 26. In Superiors is it not a sin to neglect the duties required of them? *yes.* *Ezek.* 34. 2, 3, 4. And inordinately to seek themselves, their own glory, ease, profit or pleasure? *yes.* *Phil.* 2. 21. *Joh.* 5. 44. *Iſa.* 56. 10, 11. *Deut.* 17. 17. And to command things unlawful? *yes.* *Dan.* 3. 4, 5, 6. *Act.* 4. 17, 18. And to counsel, encourage or favour them in that which is evil? *yes.* *Mt.* 14. 8. *Mar.* 6. 28. 2 Sam. 13. 28. 1 Sam. 3. 13. And to dissuade, discourage or discountenance them in that which is good? *yes.* *Joh.* 7. 45, to 50. *Col.* 3. 21. *Exod.* 5. 17. In Equals is it not a sin to neglect the duties required? *yes.* *Rom.* 13. 8. And to undervalue the worth one of another? *yes.* 2 Tim. 3. 3. And to envy the gifts? *yes.* *Act.* 7. 9. *Gal.* 5. 2. And to grieve at the advancement and prosperity one of another? *yes.* Numb. 12. 2. *Eſth.* 6. 12, 13. And to usurp preheminance one over another? *yes.* 3 Ep. *Joh.* 9.

Well then, For helps to the obedience of this Commandment, would not *Inferiors* do well to see and own God in the place and authority of their *Superiors*? *yes.* *Rom.* 13. 1, 2. And to set before their eyes the dreadful threatnings and examples of God's vengeance on the seditious and disobedient? *yes.* *Eccles.* 10. And should not Superiors labour to be the same to their Inferiors that they would have Christ to be to themselves? *yes.* *Eph.* 6. 9. And to remember the sad and tragical ends of Tyrants and Usurpers? *yes.* And should not all carefully avoid self-love, which makes Men unfit either to

rule, or to obey? *2 Tim.* 3. 2, 3, 4. And partial enquiry into the duties of others towards us, with neglect of our own? *yes.* *Eccles.* 7. 23, 24.

Q. 66. What is the reason annexed to the fifth Commandment?

A. The reason annexed to the fifth Commandment is a promise of long life and prosperity, as far as it shall serve for God's glory, and their own good, to all such as keep this Commandment. *Eph.* 5. 2, 3. *Honour thy father and thy mother, which is the first Commandment with promise.* 3. *That it may be well with thee, and that thou mayest live long on the earth.* *Deut.* 5. 16. *1 Kin.* 8. 25. *Exod.* 20. 12.

Is there any reason annexed or join'd to the fifth Commandment? *yes.* And is that reason an express promise of long life and prosperity? *yes.* But to whom is long life and prosperity promis'd? to all such as keep the fifth Commandment? *yes.* But how far forth are these and other temporal mercies promised? is it so far only as they shall serve for God's glory, and our own good? *yes.* And no farther? *No.*

Q. 67. Which is the sixth Commandment?

A. The sixth Commandment is, *Thou shalt not kill.* *Exod.* 20. 13. *Deut.* 5. 17.

Q. 68. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life, and the life of others.

Doth the sixth Commandment concern the life of our selves and others? *yes.* Doth it only forbid us to take away man's life? *no.* Doth it require us also to be studious and careful, and to use endeavours to preserve it? *yes.* But whose life are we bound to study and endeavour to preserve? is it our own life? *yes.* *Jer.* 26. 15. *Mat.* 4. 6, 7. *Act.* 23. 17, 21. And the life of others also? *yes.* *1 Kin.* 18. 4. *Gen.* 37. 21, 22. But may we endeavour by any means whatsoever to preserve our own or others lives? *no.* What kind of endea-

your must we use? only lawful endeavours? And must we use all lawful means and endeavours? **yes.** But suppose our own or others lives were in great danger, may we not then use some unlawful means to preserve them? **no.** *Rom. 3. 8.* And doth the sixth Commandment require the use of all such lawful means as may tend to the preservation of our own lives? **yes.** As namely, patience, quietness, and chearfulness of spirit? **yes.** *Heb. 13. 9. 1 Pet. 3. 4. Prov. 17. 22.* And a temperate use of food? *Prov. 25. 16, 27. 1 Tim. 5. 23.* Physick? *Isa. 38. 21.* Labour? *2 Thes. 3. 12, 13.* and Recreations? **yes.** *Eccles. 3. 4, 11.* And doth it also require all such things as may tend to the preserving the lives of others as well as our own? **yes.** To that end are we bound to be loving, meek, gentle, kind, and peaceable to all? **yes.** *Col. 3. 12, 13. Jam. 3. 17.* Compassionate to those that are in misery? **yes.** *Luk. 10. 33, to 36.* Patient to bear wrongs, and ready to forgive our enemies? **yes.** *Eph. 4. 2, 32.* Yea, to requite good for evil? **yes.** *Mat. 5. 44, 45. Rom. 12. 17, 20, 21.* To comfort and succour the distressed? **yes.** *Mat. 25. 35, 36.* And to protect the innocent? **yes.** *Prov. 31. 8, 9.*

1 Prop. God requireth all lawful endeavours to preserve our own life, *Eph. 5. 28, 29.* So ought men to love their wives even as their own bodies. 29. No man ever yet hated his own flesh, but nourisheth and cherisheth it.

2 Prop. God requireth all lawful endeavours to preserve the life of others, *Psal. 82. 3, 4.* Defend the poor and fatherless. 4. Deliver the poor and needy. *Job 29. 13.* The blessing of him that was ready to perish came upon me. *Prov. 24. 11, 12.*

Q. 69. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour, unjustly, and whatsoever tendeth thereunto.

Doth the sixth Commandment forbid the taking away of our own life? **yes.** And the life of our neighbour?

yes.

yes. Doth it forbid the taking away the life of our Neighbour in any case whatsoever? **no.** But may we take away the life of our Neighbour unjustly? **no.** And may there be a just cause of taking away our Neighbour's life? **yes.** As in case of publick justice, in executing a malefactor at the command of a Magistrate? *Numb. 35. 31, 33.* or in a lawful War? *Jer. 48. 10. Deut. 20. ch. Rom. 13. 4. Luk. 3. 14. Aſt. 10. 1, 2. Rev. 17. 14, 16.* Or upon the necessary defence of our selves? **yes.** *Exod. 22. 2, 3.* May not a man fight a duel, i. e. a combat betwixt two, life for life? **no.** What if a person be challenged, and a day be prefixt, may he not then do it? **no.** But if a man do it not, shall he not justly be branded for a Coward, and deservedly lose his honour and reputation? **no.** Nay rather, is not true honour so far from being preserv'd or repair'd, that both it, yea, and life it self, is too often lost thereby? **yes.** *Phil. 2. 3.* And is it not much better to defend our honour with law, reason, equity and understanding? **yes.** But did not David fight a duel with Goliath? **yes.** *1 Sam. 17.* But that was in a lawful War, was it not? **yes.** And he did it by publick command, for the publick good, and by a special motion of the Spirit of God, did he not? **yes.** But not of his own private passion, stoutness, or desire of revenge, and that against his fellow? **no.** Doth it forbid only the direct taking away of our own or our Neighbour's life? **no.** Doth it also forbid whatsoever tendeth thereunto? **yes.** Is all kind of intemperance here forbidden? **yes.** *Luk. 21. 34. Rom. 13. 13.* and all carking cares? **yes.** *Mat. 6. 31, 34.* And all excessive passions? **yes.** *Eph. 4. 31.* And that because they tend to take away our own life? **yes.** And is all sinful anger, *Mat. 5. 22.* hatred, *1 Joh. 3. 15.* envy, *Prov. 14. 30.* desire of revenge, *Rom. 12. 19.* strife, quarrelling, contention, wounding, **yes.** *Prov. 12. 18. Gal. 5. 15. Numb. 35. 16, to 19.* And that because they tend to the taking away of our Neighbour's life as well as our own? **yes.**

1 *Prop.* God forbiddeth the taking away of our own life, and whatsoever tendeth thereunto, *Act.* 16. 28. Paul cried with a loud voice, saying, do thy self no harm.

2 *Prop.* God forbiddeth the taking away the life of our Neighbour unjustly, and whatsoever tendeth thereunto, *Gen.* 9. 6. *Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.*

Q. 70. Which is the seventh Commandment?

A. The seventh Commandment is, *Thou shalt not commit adultery*, *Exod.* 20. 14.

Q. 71. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our Neighbour's chastity, in heart, speech and behaviour.

Doth the seventh Commandment require us to preserve both our own and our Neighbour's chastity? *yes*. And that in body, mind, affections, words and behaviour? *yes*. *1 Cor.* 7. 2, 3, 5, 34, 36, 54. And doth it not only forbid the taking away of chastity? *no*. Must our hearts, thoughts and desires, be kept chaste and pure? *yes*. *1 Thes.* 5. 23. And must our words and speeches be chaste? *yes*. *Eph.* 4. 29. And must our whole behaviour and conversation be chaste? *yes*. *1 Thes.* 4. 4. And doth this Commandment require the use of all just means to preserve our own and others Chastity? *yes*. And what are those means? are they a strict watch over our spirits, eyes, and all our senses? *yes*. *Mal.* 2. 16. *Job* 31. 1. And temperance in diet? *yes*. *1 Cor.* 9. 27. And fervent prayer, and holy meditation? *yes*. *Psal.* 119. 37. And love of God, and of divine wisdom? *yes*. *Prov.* 2. 10, &c. And diligence in our callings? *Prov.* 31. 11, 27, 28. And modesty in apparel? *yes*. *1 Tim.* 2. 9. *Tit.* 2. 3. And must we avoid all temptations to, and carefully shun all occasions of uncleanness? *yes*. *Prov.* 5. 8. and 2. 16, to 21. *Gen.* 39. 8, to 11. In those that have not the gift is not holy wedlock lawful, yea, expedient? *yes*. *1 Cor.* 7. 2, 9. And doth not God require of all those that
are

are married, conjugal love, and faithfulness each to other? *yes.* *Prov.* 5. 19, 20. *Rom.* 7. 2. And cohabitation with, and confidence in each other? *yes.* *1 Pet.* 3. 7. *Prov.* 31. 11.

1 Prop. God requireth the preservation of our own chastity, *1 Thes.* 4. 3, 4, 5. *Every one of you should know how to possess his vessel in sanctification and honour.*

2 Prop. God requireth the preservation of our Neighbour's chastity, *Eph.* 5. 11, 12. *Have no fellowship with the unfruitful works of darkness, but reprove them rather.*

3 Prop. God requireth the preservation of our own and Neighbour's chastity in heart, *2 Tim.* 2. 22. *Flee youthful lusts.*

4 Prop. God requireth the preservation of our own and Neighbour's chastity in speech, *Col.* 4. 6. *Let your speech be alway with grace, season'd with salt.*

5 Prop. God requireth the preservation of our own and Neighbour's chastity in behaviour, *1 Pet.* 3. 2. *While they behold your chaste conversation coupled with fear.*

Q. 72. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all unchaste thoughts, words and actions.

Are all sorts and degrees of uncleanness forbidden in the seventh Commandment? *yes.* *Heb.* 13. 4. *Gal.* 5. 19. *1 Cor.* 5. 1. *Rom.* 1. 24, 26, 27. *Lev.* 20. 15, 16. And may we not give entertainment so much as to an unchaste imagination? *no.* Why? are all unclean thoughts, purposes and affections, sinful? *yes.* *Mat.* 5. 28. and 15. 19. And also all lascivious and wanton words, corrupt communications, and filthy songs, and listnings thereunto? *yes.* *Ephes.* 5. 3, 4. *Prov.* 7. 5, 21, 22. *Isa.* 23. 15. And all wanton looks, immodest apparel, impudent and light gestures and behaviour? *yes.* *Isa.* 3. 16, 17, 18. *Prov.* 7. 10, 13. *2 Pet.* 2. 14. May we not corrupt our own chastity? *no.* Nor desire and attempt to corrupt the chastity of others? *no.* *2 Sam.* 13. 14. And are not all provocations to uncleanness sinful? *yes.* And are not all filthy pictures?

yes.

yes. *Ezek.* 23. 14, 15, 16, 40. All lascivious dancings and interludes, *Mar.* 6. 12. *Rom.* 13. 13. *1 Pet.* 4. 3. Idleness, *Ezek.* 16. 49. Gluttony and drunkenness, great provocations to uncleanness? yes. *Prov.* 23. 30, 31, 33. *Jer.* 5. 7, 8. Did not God institute Marriage and honourable Wedlock to be a means to prevent uncleanness? yes. *1 Cor.* 7. 2, 9. What think you then? is it not a daring sin in the Pope to prohibit lawful Marriages? yes. *1 Tim.* 4. 3. And in the mean time to usurp a power, and accordingly to dispence with unlawful and incestuous Marriages? is not this highly sinful? yes. *Lev.* 18. 1, to 21. *Mar.* 6. 18. Nay more, to allow and tolerate Stews? yes. *Deut.* 23. 17, 18. *Lev.* 19. 29. *Prov.* 7. 24, to 28. May those that profess the true Religion marry with Infidels and Idolaters? no. *1 Cor.* 7. 39. *2 Cor.* 6. 14. *Gen.* 34. 14. *Exod.* 34. 16. *Deut.* 37. 3, 4. *1 Kin.* 11. 4. *Neh.* 13. 25, &c. *Mal.* 2. 11, 12. But then as for carnal uncleanness, is it not a most odious sin? yes. Is it not an insatuating sin, taking away the heart? yes. *Hos.* 4. 11. Doth it not wound soul, body, name, estate? yes. *1 Cor.* 6. 18. A sacrilegious sin, that robs God of our bodies that are his? yes. *1 Cor.* 6. 15, 16, 18, 19. A sin not to be named among Christians? yes. *Eph.* 5. 3. Is it not remarkably follow'd with vengeance, and that spiritual, *Prov.* 23. 27. and 2. 19. and external on the name, *Prov.* 6. 33. *Deut.* 23. 2. on the body, *Prov.* 5. 11. *Deut.* 22. 22. estate, *Prov.* 5. 10. and eternal vengeance? yes. *Heb.* 13. 4. *Prov.* 9. 18. *Rev.* 22. 15. and 21. 8.

1 Prop. God forbiddeth all unchaste thoughts, *Mat.* 5. 28. *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

2 Prop. God forbiddeth all unchaste words, *Eph.* 5. 4. *Neither filthiness, nor foolish talking, nor jesting, which are not convenient.*

3 Prop. God forbiddeth all unchaste actions, *Eph.* 5. 3. *Fornication, and all uncleanness, let it not be once named among you.*

Q. 73. Which is the eighth Commandment ?

A. The eighth Commandment is, *Thou shalt not steal.* *Exod. 20. 15. Deut. 5. 19.*

Q. 74. What is required in the eighth Commandment ?

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves and others.

Doth not the eighth Commandment require some special duties belonging to all men? **yes.** And is it the duty of all men to have an honest calling? **yes.** *1 Cor. 7. 20. Gen. 4. 2.* And faithfully to labour therein? **yes.** *Eph. 4. 28.* And to deal truly and honestly therein? **yes.** *Psal. 15. 2.* And to be so frugal and thrifty, as honestly to keep what we have gotten, wisely to order our expences, and conveniently to use what God hath given, that we may be helpful to others? **yes.** *Prov. 21. 20.* And to be content with our estate, be we never so poor? **yes.** *1 Tim. 6. 6, 7, 8.* What is the special duty of the Borrower? is it to borrow only for need, and for good ends, and what he is able to repay? **yes.** And to make payment with thanks and cheerfulness? *Exod. 22. 14, 15.* and that at the time appointed? **yes.** *Psal. 15. 4.* How must we give? must we give freely, *Luk. 6. 30.* justly, *Isa. 58. 7.* cheerfully, *2 Cor. 9. 7.* according to our ability, and our Neighbour's necessity? **yes.** *2 Cor. 8. 13.* What is our duty in buying and selling? must we therein use truth, faithfulness, justice and indifferency? **yes.** *Mat. 7. 12. 1 Thes. 4. 6.* May we conceal the faults of our Wares or Commodities? **no.** May we take advantage of the necessity or unskilfulness of the one party? **no.** Must we equally respect the good of each other? **yes.** *Gal. 5. 13.* In respect of things found, committed to our trust, or unlawfully gotten, must we seasonably and faithfully restore them? **yes.** *Deut. 22. 2, 3. Exod. 22. 7, 8. Levit. 6. 2.* Should we not be exceedingly well advised before we undertake any suretiship? **yes.** *Prov. 11. 15. and 17. 18.* Briefly doth the eighth Commandment require

quire truth, faithfulness and justice, in all contracts and commerce between man and man? *Psal.* 15. 2, 4. *Zach.* 7. 4, 10. and 8. 16, 17. and rendering to every one their due? *yes.* *Rom.* 13. 7.

1 Prop. God requireth the lawful procuring the wealth and outward estate of our selves, *Rom.* 12. 17. *Provide things honest in the sight of all men.* *Gen.* 30. 30. 1 *Tim.* 5. 8.

2 Prop. God requireth the lawful furthering the wealth and outward estate of our selves, *Prov.* 27. 23. *Be thou diligent to know the estate of thy flocks, and look well to thy herds.*

3 Prop. God requireth the lawful procuring the wealth and outward estate of others, *Lev.* 25. 35. *If thy Brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.*

4 Prop. God requireth the lawful furthering the wealth and outward estate of others, *Phil.* 2. 4. *Look not every man on his own things, but every man also on the things of others.* *Deut.* 22. 1; to 5. *Exod.* 23. 4, 5. *Gen.* 47. 14, 20.

Q. 75. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our Neighbour's wealth or outward estate.

Whatsoever is prejudicial to the wealth of our selves is that a sin? *yes.* As namely, idleness and inordinate living? *yes.* *Prov.* 23. 21. 2 *Thes.* 3. 11. All unlawful means of gain? *yes.* *Prov.* 21. 17. *Alt.* 19. 19. All defrauding our selves of the use and comfort of that which God hath given? *Eccles.* 4. 8. and 6. 2. All wasting and consuming our substance by heedless suretiship or lavish spending? *yes.* *Prov.* 6. 1, to 6. *Luk.* 15. 13. And whatsoever is prejudicial to the wealth of our Neighbour, is that sinful? *yes.* As namely, all covetousness? 1 *Joh.* 2. 16. All sacrilege? *Prov.* 20. 25. All robbing of the common-wealth? *Isa.* 3. 15. and 5. 8. All privy stealth and robbery? *Zach.* 5. 3. *Prov.*

1. 11. *Etc.* All oppression and extortion? *Prov.* 22. 22.
 23. *Amos* 5. 11. All removing bounds and land-marks?
Prov. 22. 28. All false dealing in matters committed to
 our trust? *Job.* 12. 6. All debasing that we would buy,
 extolling that we would sell? *Prov.* 20. 14.
 All false weights, measures, lights? *Deut.* 25. 13, 14.
 selling things not vendible? *Alt.* 8. 19, 20. All bribery?
Exod. 23. 8. feeding idle persons? *Prov.* 28. 7. *Tit.* 1.
 12. 2 *Thes.* 3. 10. **yes.**

1 Prop. God forbiddeth whatsoever doth or may un-
 justly hinder our own wealth and outward estate, 1 *Tim.*
 5. 8. *If any provide not for his own, and especially for those*
of his own house, he hath denied the faith, and is worse than
an Infidel. *Prov.* 23. 20, 21. and 21. 17. and 28. 19.

2 Prop. God forbiddeth whatsoever doth or may un-
 justly hinder our Neighbour's wealth and outward e-
 state, *Prov.* 21. 6. *The getting of treasures by a lying*
tongue is a vanity tossed to and fro of them that seek death.
Eph. 4. 28. *Job* 20. 19, 20.

Q. 76. Which is the ninth Commandment?

A. The ninth Commandment is, *Thou shalt not bear*
false witness against thy Neighbour, *Exod.* 20. 16. *Deut.*
 5. 20.

Q. 77. What is required in the ninth Command-
ment?

A. The ninth Commandment requireth the main-
 taining and promoting of truth between man and
 man, and of our own and of our Neighbour's good
 name; especially in witness-bearing.

Must we be careful to maintain the Truth? **yes.** And
 to promote it? **yes.** And that especially in witness-
 bearing? **yes.** And must we be careful to procure and
 further our own good name, and by all good means to
 advance our own reputation? **yes.** *Prov.* 22. 1. To
 that end must we be low in our own eyes? **yes.** *Psal.*
 138. 6. And not think too highly of our selves? **no.**
Rom. 12. 3. And must we labour to be such as we would
 seem to be? **yes.** Approving our selves to him who trieth
 the hearts? *Psal.* 26. 2. And must we walk circum-
 spectly?

spectly? *Eph.* 5. 15. *Phil.* 4. 8. And avoid all appearances of evil? *yes.* 1 *Thes.* 5. 22. And must we not be tender and charitable in upholding the credit of others? *yes.* Willing to speak, and hear, and judge the best of them? *yes.* Covering their infirmities in love? *yes.* *Prov.* 17. 9. Not backbiting any one? *Psal.* 15. 3. *Tit.* 3. 2. disliking all flatterers and tale-bearers? *Lev.* 19. 16. studying to be quiet, and to do our own business? 1 *Pet.* 4. 15. 1 *Thes.* 4. 11. careful to pull the beam out of our own eye, before we find fault with the mote in others? *yes.* *Mat.* 7. 5.

1 Prop. God requireth the maintaining and promoting of truth between man and man, *Zach.* 8. 16. *Speak ye every man the truth to his Neighbour.*

2 Prop. God requireth the maintaining and promoting of truth, especially in witness-bearing, *Prov.* 14. 5. *A faithful witness will not lie.* 25. *A true witness delivereth souls.*

3 Prop. God requireth the maintaining and promoting of our own good name, 1 *Pet.* 3. 16. *Having a good conscience, that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.* *Act.* 25. 10. *Paul said, I stand at Cæsar's judgment-seat, to the Jews have I done no wrong.*

4 Prop. God requireth the maintaining and promoting of our Neighbour's good name, 3 *Joh.* v. 12. *Demetrius hath good report of all men, and of the truth it self, yea, and we also bear record.*

Q. 78. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our Neighbour's good name.

May you speak that which is false? *no.* Or that which is true, falsely, with a mind to deceive? *no.* Should you not take heed of lying? *yes.* Are not Liars like the Devil, and the children of the Devil? *yes.* *Joh.* 8. 44. Is not lying severely forbidden by God? *yes.* *Col.* 3. 9. *Eph.* 4. 25. And is it not odious to God,

God, who is a God of truth? *yes*. Prov. 6. 17. and 12. 22. Doth not lying tend to destroy all humane society and commerce among men? *yes*. Doth not God often in this life punish persons for lying? *Yes*. *Al.* 5. 2. 3. 4. 5. Prov. 19. 5. 9. And will not God cast all impenitent Liars into a Lake of burning Brimstone for ever? *yes*. Rev. 21. 8. and 22. 15. Will not you then watch over your tongue, and take heed of lying? *yes*. But may you not tell a merry lie to make sport for others? *no*. Is not he a fool that makes himself merry with sin, for which he deserves eternal pains in hell? *yes*. But may you not tell an officious lie for your own and others profit? *no*. For if you may not tell a lie for God, thinking to promote his glory, may you tell a lie for your own or another's profit? *no*.

Ought you not to be backward to receive a false report against your Neighbour, as well as to raise it your self? *yes*. Prov. 25. 23. Psal. 15. 3. And should you not discourage tale-bearers and slanderers? *yes*. Psal. 101. 5. Psal. 140. 3. 2 Tim. 3. 3. Tit. 2. 3.

And should you not greatly sin to give in false witness in any Court of Judicature? *yes*. Prov. 19. 5. and 6. 16, 19. Or to procure false witnesses? *yes*. 1 King. 21. 10.

1 Prop. God forbiddeth whatsoever is prejudicial to truth; Rom. 3. 13. *With their tongues they have used deceit.*

2 Prop. God forbiddeth whatsoever is injurious to our own good name, Job 27. 5. *God forbid that I should justify you; till I die I will not remove my integrity from me.*

3 Prop. God forbiddeth whatsoever is prejudicial to our Neighbour's good Name, Psal. 15. 13. *He that backbiteth not with his tongue, nor doth evil to his Neighbour, nor taketh up a reproach against his Neighbour.* 1 Sam. 17. 28. Levit. 19. 16.

Q. 79. Which is the tenth Commandment?

A. The tenth Commandment is, *Thou shalt not covet thy Neighbour's house, thou shalt not covet thy Neighbour's*
wife,

wife, nor his man-servant, nor his maid-servant, nor his ox,
nor his ass, nor any thing that is thy Neighbour's. *Exod. 20.*
17. *Deut. 5. 21.*

Q. 80. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition, and a right and charitable frame of spirit towards our Neighbour, and all that is his.

Doth the tenth Commandment require full contentment with our own condition? *yes. 1 Tim. 6. 6.* And that without the least motions or inclinations to the contrary? *Yes.* Is it not enough that we do not use unlawful means to alter it? *no.*

And must we have a right and charitable frame of the whole soul towards our Neighbour, and all that is his? *yes.* And so as that all our inward motions and affections should tend unto, and further that good which is our Neighbour's? *yes. Job 31. 29. Psal. 122. 7, 8, 9. 1 Tim. 1. 5. Esth. 10. 3.* And rejoice in others good as in our own? *yes.*

1 Prop. God requireth full contentment with our own condition, *Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as ye have.*

2 Prop. God requireth a right and charitable frame of spirit towards our Neighbour, and all that is his, *Rom. 12. 15. Rejoice with them that do rejoice, and weep with them that weep. 1 Cor. 13. 4, 5, 6. Charity suffereth long, and is kind, charity envieth not, charity vaunteth not of self, is not puffed up. 5. Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil. 6. Rejoiceth not in iniquity, but rejoiceth in the truth.*

Q. 81. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our Neighbour, and all inordinate motions and affections to any thing that is his.

*

Doth

Doth the tenth Commandment differ from the rest, especially in that it doth forbid and restrain the first motions and inclinations of the heart to sin, before the consent of the Will? *yes.* *Rom. 7. 12, 14, 15, 16, 17, 18, &c.* Is or can there be any just reason given for discontent with our estate? *no.* Nay, is there not all reason imaginable that we should be contented? *yes.* Is not the meanest condition far better than we deserve? *yes.* *Gen. 32. 10.* And many others, far better than our selves, have been in a worse condition than our selves; especially if God hath given Grace, though he denies us many good things of the World; and if he will save our souls from hell torments, tho' he inflict evil things upon us here, and give us eternal happiness in the life to come? Besides, is it not God that ordereth all the circumstances of our outward conditions? *yes.* *1 Sam. 18. Job 1. 21.* And is it not greatly sinful to be discontented at that condition which God in his wisdom sees best for us? *yes.* *1 King. 21. 4. Esth. 5. 13.* May we envy or grieve at the good of our Neighbour? *no.* May we wish his hurt? *no.* Or inwardly rejoice at his disgrace? *no.* Or suppress his deserved commendation? *no.*

1 Prop. God forbiddeth all discontentment with our own estate, *1 Cor. 10. 10. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer.*

2 Prop. God forbiddeth all envying or grieving at the good of our Neighbour, *Gal. 5. 26. Let us not be desirous of vain-glory, provoking one another, envying one another.*

3 Prop. God forbiddeth all inordinate motions and affections to any thing that is our Neighbour's, *Col. 3. 5. Mortifie your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry, Rom. 7. 7, 8. and 13. 9. Deut. 5. 21.*

Q. 82. Is any man able perfectly to keep the Commandments of God?

A. No meer man, since the fall, is able in this life perfectly

perfectly to keep the Commandments of God, but doth daily break them in thought, word and deed.

Was not *Adam* able perfectly to keep the Commandments of God before his fall? *yes.* *Gen.* 1. 27. And is any meer man, now in this life, able of himself perfectly to keep them? *no.* *Job.* 15. 5. *Rom.* 8. 3. Or by the strength of any Grace receiv'd? *no.* *Eccles.* 7. 20. *Job.* 1. 8, 10. *Gal.* 5. 17. *Rom.* 7. 18, 19. And hath man been render'd unable perfectly to keep them ever since *Adam's* fall? *yes.* Was not *Christ* a man? *yes.* And was not he able perfectly to keep them? *yes.* But was *Christ* a meer man, *i. e.* only a man, and no more? *no.* Was he not God as well as man? *yes.*

When is not man able to keep the Commandments of God? is it in this life? *yes.* But may we not keep them sincerely in this life? *yes.* *Job.* 1. 1, 8. *Luk.* 1. 6. *Act.* 13. 22. But cannot we keep them perfectly in this life? *no.* But if we get to Heaven, shall we not be able after this life perfectly to keep them? *yes.* *Heb.* 12. 23.

Do we in this life break God's Commandments, and that daily and continually? *yes.* *Rom.* 3. 9, to 21. And that in thought? *yes.* *Gen.* 6. 5. And in word and deed? *yes.* *Jam.* 3. 2, to 13.

Well then, Must not that Doctrine of the Papists be both false and proud that teaches that it is not only possible perfectly to keep the law of God in this life, but to do more than is commanded, and so to communicate of their merits to others, that out of their abundance they may allot works of *Supererrogation* to others? *yes.*

1 Prop. No meer man since the fall is able in this life perfectly to keep the Commandments of God, *Eccles.* 7. 20. *There is not a just man upon earth that doth good and sinneth not.*

2 Prop. Every meer man since the fall doth in this life break the Commandments of God in thought, *Gen.* 8. 21. *The imagination of man's heart is evil from his youth.*

3 Prop. Every meer man since the fall doth break the Commandments of God in word, *Jam.* 3. 8. *The tongue can no man tame, it is an unruly evil, full of deadly poison.*

4 drop.

4 Prop. Every meer man since the fall doth break the Commandments of God in deed, *Jam. 3. 2. In many things we offend all.*

Q. 83. Are all transgressions of the law of God equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others, *Joh. 19. 11. He that delivered me unto thee hath the greater sin.*

Are all transgressions of the law of God equal? no. 1 *Joh. 5. 16.* Are some sins in themselves, and in their own nature, more heinous, grievous, and offensive in the sight of God than others? **yes.** Are the highest sins against the first Table more heinous than the highest against the second Table? **yes.** And are some sins more heinous and offensive in the sight of God, by reason of several aggravations, *i. e.* such circumstances as make those sins to be greater than otherwise they would be? **yes.** *Ezek. 8. 6, 13, 15. Psal. 78. 17, 32, 56.* As for example, are sins aggravated and heightened from the time when committed? **yes.** 2 *King. 5. 26. Ezek. 23. 37, 38, 39. Isa. 58. 3, 4, 5. Numb. 25. 6, 7. Jer. 7. 8, 9, 10. Prov. 7. 14, 15. Job. 13. 27, 30.* And from the place where? **yes.** *Jer. 7. 10. Isa. 26. 10.* And from the manner how? **yes.** *Psal. 36. 4. Jer. 6. 16. Numb. 15. 30. and 14. 22. Zach. 7. 11, 12.* And from the means whereby? **yes.** And from the person offending? **yes.** *Jer. 2. 8. Job 32. 7, 9.* And from the person offended? **yes.** 1 *Sam. 2. 25. Act. 5. 4. Numb. 12. 8, 9.* Are wilful sins more heinous than sins of infirmity? **yes.** *Jer. 6. 16.* And sins against knowledge than those of ignorance? **yes.** *Rom. 1. 32. Dan. 5. 22.* And sins ripen'd into actions, than sins begun only in the thoughts? **yes.** *Jam. 1. 14, 15. Mic. 2. 1.* And sins of custom and deliberation, than those that are committed only through some sudden passion and instant force of temptation? **yes.** *Psal. 36. 4.*

Q. 84. What doth every sin deserve?

A. Every

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Doth sin deserveth God's wrath and curse? **yes.** What, every sin? **yes.** What, even the least? **yes.** An evil thought, or an idle word? **yes.** *Mat. 12. 36, 37.* Is the least sin against God's Sovereignty, *Jam. 2. 10, 11.* Goodness, *Exod. 20. 1, 2.* and Holiness? **yes.** *Heb. 1. 13.* And against God's righteous law? **yes.** *1 Joh. 3. 4. Rom. 7. 12.* And doth it therefore justly deserve God's wrath and curse? **yes.** *Eph. 5. 6. Gal. 3. 10.* and that in this life? **yes.** *Lam. 3. 19. Deut. 28. 15. to the end.* But then is in this life only, is it not? **yes.** Why? is it also in that which is to come? **yes.** *Mat. 25. 41.* Is not that too great a punishment? **no.** What, not for the smallest sins? **no.** Cannot the least sins be expiated by any thing less than the blood of Christ? **no.** *Heb. 9. 22. Per. 1. 18, 19.*

Well then, You conclude that no sin is venial, or deserves pardon in its own nature? **yes.** And that every sin is of its own nature deadly, and deserving eternal punishment? **yes.** However sin is pardonable through the grace and mercy of Christ? is it not? **yes.** *Rom. 8. 1.* But doth every sin, even the least, deserve eternal death? **yes.** *Rom. 6. 23. Ezek. 18. 4. Deut. 27. 26.*

1 Prop. Every sin deserves God's wrath and curse in this life, *Gal. 3. 10.* Cursed is every one that continueth not in all things which are written in the book of the law to do them.

2. Prop. Every sin deserves God's wrath and curse in that life which is to come, *Mat. 25. 41.* Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.

Q. 85. What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all outward means, whereby Christ communicateth to us the benefits of Redemption.

Is God's wrath and curse due to us for sin? *yes.* Is there any way to escape this wrath and curse? *Yes.* Shall all escape it? *no.* Doth God require of us faith in Jesus Christ that we may escape it? *yes.* *Act. 16. 30, 31.* And doth he require repentance unto life as well as faith of us? *Yes.* *Mat. 3. 7, 8.* Shall any escape God's wrath and curse that do not believe in Christ? *No.* *Joh. 3. 18.* Or do not repent? *no.* *Luk. 13. 35.* Doth God require of us Faith and Repentance? *yes.* Is it not sufficient to say Christ hath believed for us? *no.* And are there not outward means whereby Christ communicates, conveys, and imparts to us the benefits of his Mediation and Redemption? *yes.* And cannot we escape without the use of these means? *No.* And doth God require a diligent use of all these means? *yes.* *Prov. 8. 33, to 37. Isa. 55. 3.* May we safely contemn or neglect any of them? *no.* Or use them carelessly? *no.* Can we expect ordinarily that they shall escape the wrath and curse of God who do not use them, and that conscienciously? *no.*

1 Prop. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, *Joh. 3. 16, 18.* God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. *Act. 20. 21.*

2 Prop. To escape the wrath and curse of God, God requireth of us Repentance unto life, *Act. 20. 21.* Testifying both to the Jews, and also to the Greeks, repentance towards God.

3 Prop. To escape, &c. God requireth of us the diligent use of all the outward means whereby Christ communicates to us the benefits of Redemption, *Prov. 2. 1. to 6.* My son, if thou wilt receive my words, and hide my commandments with thee. 2. So that thou incline thine ear unto wisdom, and apply thine heart unto understanding. 3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding. 4. If thou seekest her as silver, and searchest for her as for hid treasure. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

Q. 86. What is Faith in Jesus Christ ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel.

In whom must our Faith be? must it be in Jesus Christ? *yes*. Is true faith in Christ a common grace or gift of God's Spirit? *no*. What then? is it a saving grace? *yes*. And do we by Faith receive Christ himself? *yes*. Do we not by Faith receive only the benefits of Christ? *no*. And do we by Faith rest upon Christ? *yes*. And upon Christ alone? *yes*. Or upon any besides Christ? *no*. Or upon any other together with him? *no*. But for what do we by Faith receive and rest upon Christ, and Christ alone? is it for Salvation? *yes*. Is Faith only the believing that Christ died for sinners? *no*. Or is that only true Faith, namely, assuredly to believe that he died in particular for me, to save me? *no*. Is true saving Faith the receiving and resting upon Christ alone for Salvation? *yes*. May we expect to be saved by any other without Christ? *no*. Or together with Christ? *no*. Or to be saved by Christ upon any other terms than as he is offer'd to us in the Gospel? *no*. Do we not receive and rest upon Christ by any other Graces? *no*. Or by our good works? *no*. Is it by Faith only? *yes*. And doth true Faith take and receive Christ as he is offered in the Gospel? *yes*. Is Christ offer'd to us in the Gospel as our King, Priest and Prophet? *yes*. And is it not true Faith except we thus take Christ as he is offered? *no*. Doth Faith enable us to take Christ as a Prophet, to be guided by him alone? *yes*. And as a Priest, to be saved by him alone? *yes*. And as a King, to be ruled by him alone? *yes*. And have not they true Faith that do not take Christ in all these respects? *no*.

Well then, Will you reflect upon your own soul, and examine whether you have thus received Jesus Christ as he is offered to you in the Gospel? *yes*.

1 Prop. Faith in Jesus Christ is a saving grace, Heb. 10, 39. We are of them that believe to the saving of the soul.

2 Prop. By Faith we receive Jesus Christ, *Joh. 1. 12.* As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.

3 Prop. By Faith we rest on Christ alone for Salvation, *Phil. 3. 9.* And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Isa. 26. 3, 4. Gal. 2. 20.*

4 Prop. By Faith we receive Jesus Christ as he is offered to us in the Gospel, *Isa. 33. 22.* The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.

Q. 87. What is Repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavour after new obedience.

Is Repentance unto life a saving grace, *2Tim. 2. 25.* whereby a sinner turns from all his sins, *Ezek. 14. 6.* and *33. 11.* to God, *Act. 26. 18.* *1 Kin. 8. 47, 48.* and that both in heart and life? *yes.* May there be Repentance to life without such a turning from sin? *no.* Or without turning to God? *no.* And is it call'd Repentance unto life because God hath promis'd us life upon our Repentance? *yes.* Who works this Repentance? is it wrought by the Spirit of God alone in the heart of a sinner, and that by the word of God? *yes.* *Zach. 12. 10.* *Act. 11. 18, 20, 21.* Whence doth true Repentance arise? doth it arise out of a sinner's true sight, sense and conviction of his sin? *yes.* Can there be true Repentance without a true sight and discovery of sin? *no.* And is this sight a sight of the dreadful danger of sin? *yes.* *Ezek. 18. 28, 30, 32.* *Luk. 19. 17, 18.* *Hos. 2. 6, 7.* And also of the filchiness and odiousness of sin, as being contrary to the holy nature and righteous law of God? *yes.* *Ezek. 36. 32.* *Isa. 30. 22.* And doth it also arise out of a sinner's apprehension of the mercy of God to such as are penitent? *yes.* *Joel 2. 12, 13.* May we expect true Evangelical Repentance

Repentance without both these? **no.** Doth the penitent sinner see any ground of hope in himself, in his own duties or deserts, or in any other creature, to recover him out of his sinful and lost condition? **no.** *Act. 2. 37.* and *16. 30.* *Rom. 5. 6.* *Eph. 2. 1.* *Act. 4. 12.* And will not this deep sense of sin end in Final despair, and not Gospel repentance, except with the sight of sin there be also an apprehension at least of the possibility of mercy? **yes.** But through whom doth the penitent sinner apprehend some hope of mercy? is it in and through Christ, and Christ alone? **yes.** But what doth alway accompany true Repentance? doth not grief for, and hatred of sin, always accompany it? **yes.** *Jer. 31. 18,* *19.* *Psal. 119. 128.* *2 Cor. 7. 11.* Can there be no true Repentance without real grief for sin? **no.** But is it true Repentance to forbear sin only out of fear of punishment, except there be also an hatred of it? **no.** Will true Repentance consist with a purpose and resolution to go on in any sin? **no.** What then doth true Repentance produce and bring forth in the sinner? doth it alway bring forth a purpose of new obedience? **yes.** *Dan. 1. 8.* What, a wavering, slight and unsettled purpose only? **no.** Or a full and fixed purpose? **yes.** *Act. 11. 23.* *Psal. 119. 106.* Or is it an idle and ineffectual purpose? **no.** What then? is it always join'd with sincere, vigorous, constant and utmost endeavours to walk with God in all the ways of new obedience? **yes.** *Psal. 119. 6, 59, 158.* *Luk. 1. 6.* *2 Kin. 23. 25.*

1 Prop. Repentance unto life is a saving grace, *Act. 11. 18.* God hath to the Gentiles granted repentance unto life.

2 Prop. Repentance unto life ariseth out of the true sense of sin, *Act. 2. 37.* When they heard this, they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and Brethren, what shall we do?

3 Prop. Repentance unto life ariseth out of the apprehension of the mercy of God in Christ, *Joel 2. 12, 13.* Rent your hearts, and not your garments: and turn unto the Lord your God, for he is gracious and merciful, slow to

anger, and of great kindness, and repenteth him of the evil, Jer. 3. 22.

4 Prop. By repentance unto life a sinner doth with grief and hatred of his sin turn from it unto God, Jer. 31. 18, 19. *Turn thou me, and I shall be turned; for thou art the Lord my God.* 19. *Surely after I was turned, I repented; and after that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth.*

5 Prop. Repentance unto life is accompanied with full purpose of, and endeavours after new obedience, Psal. 119. 59. *I thought on my ways, and turned my feet into thy testimonies.*

Q. 88. What are the outward means whereby Christ communicates to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ communicates to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer, all which are made effectual to the Elect, for Salvation. Mat. 28. 19, 20. *Act. 2. 41, 42, 46, 47. Then they that gladly received his word were baptized.* 42. *And they continued stedfastly in the Apostles doctrines, and fellowship, and in breaking of bread, and in prayers.*

Doth Christ communicate to his Church the benefits of his Mediation and Redemption? **yes.** And doth he do this by outward and ordinary means? **yes.** And are Christ's Ordinances, *i. e.* the particular ways of worship, ordained by himself, the means whereby he communicates those benefits? **yes.** But are not the Word, Sacraments and Prayer, the special ordinances whereby he doth communicate them? **yes.** But what kind of means are these? are they not the outward and ordinary means? **yes.** And may not Christ extraordinarily make use of other means when men are not capable of receiving benefit of these means? **yes.** But may men ordinarily expect salvation without the use of these means? **no.** And are there not other inward means

mean
not a
yes.
ly?
any
Q.
bati
A.
cially
of co
ing t
unto
Is
19. 8
of sin
14. 2
conve
or of
unto
And
3. 18
4. 5.
temp
Eph.
build
in gr
of est
Rom.
Salva
the V
God.
effect
in wh
use to
Wor
11, 1
1. 3.
ing o
O.lice

means besides which Christ makes use of? *yes*. Are not all these made effectual to the Elect for Salvation? *yes*. What, to all the Elect? *yes*. And to them only? *yes*. Are they not made effectual to Salvation to any that are not elected? *no*.

Q. 89. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto Salvation.

Is the Word an effectual means of enlightning, *Psal.* 19. 8. convincing, *i. e.* giving a lively sight and sense of sin and misery, and humbling sinners? *yes*. *1 Cor.* 14. 24, 25. *2 Chron.* 34. 18, 19, 26, 27, 28. And of converting them, *i. e.* turning them from sin to God; or of driving them out of themselves, and drawing them unto Christ? *yes*. *Act.* 2. 37, 41. and 8. 27, to 39. And of conforming them to his image? *yes*. *2 Cor.* 3. 18. And of subduing them to his will? *2 Cor.* 10. 4, 5, 6. *Rom.* 6. 17. And of strengthening them against temptations and corruptions? *yes*. *Mat.* 4. 4, 7, 10. *Eph.* 6. 16, 17. *Psal.* 19. 11. *1 Cor.* 10. 11. And of building up, *i. e.* further increasing, strengthening Saints in grace? *yes*. *Act.* 20. 32. *2 Tim.* 3. 15, 16, 17. And of establishing their hearts in holiness and comfort? *yes*. *Rom.* 16. 25. *1 Thes.* 3. 2, 10, 11, 13. *Rom.* 15. 4. unto Salvation? *yes*. *Rom.* 1. 16. But who is it that makes the Word to be effectual to Salvation? is it the Spirit of God? *yes*. And he alone? *yes*. Will not the Word be effectual without the working of the Spirit? *no*. But in what kind of exercises of the Word doth the Spirit use to make it effectual? what, in the reading of the Word? *yes*. *Neh.* 8. 8. *2 Chron.* 34. 18, 19. *Deut.* 31. 9, 11, 12, 13. *Neh.* 8. 2, 3. and 9. 3, 4, 5. *Deut.* 17. 19. *Rev.* 1. 3. *Job.* 5. 39. *Isa.* 34. 16. But especially in the preaching of it, *i. e.* the publick opening and applying of it by an Officer thereunto appointed by God? *yes*. *Act.* 26. 18.

Mat. 28. 19, 20. Mar. 16. 15, 16, 20. But through what means doth the Spirit make the Word read and preach'd thus effectual? is it through faith? **yes.** *Rom. 10. 13, to 18.* Will not the Word profit us then except it be mixt with faith? **no.** Well then, is the conviction, conversion, edification and consolation of sinners, the work of the Spirit by the Word through Faith? **yes.**

1 Prop. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, *Psal. 19. 7. The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*

2 Prop. The Spirit of God maketh the Word an effectual means of building up Saints in holiness and comfort, *1 Thes. 1. 6. Ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost.*

3 Prop. The Spirit of God by the Word builds up Saints through faith unto Salvation, *Rom. 1. 16. I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation to every one that believeth.*

Q. 90. How is the Word to be read and heard, that it may become effectual to Salvation?

A. That the Word may become effectual to Salvation, we must attend thereunto with diligence, preparation, and Prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Must those that hear the Word attend upon it with diligence, preparation and prayer? **yes.** Will any negligent reading or hearing the Word serve the turn? **No.** *Luk. 8. 18.* And must we examine what we hear by the Scriptures? **yes.** *Act. 17. 11.* And receive the truth with faith? **yes.** And with love? **yes.** And with meekness, *Jam. 1. 21.* and readiness of mind? **yes.** *Act. 17. 11.* And that as the Word of God? **yes.** *1 Thes. 2. 13.* And must we meditate on it? **yes.** *Luk. 9. 44. Heb. 2. 1.* And confer of it? **yes.** *Luk. 24. 14. Deut. 6. 6, 7.* And lay it up, and hide it in our hearts? **yes.** *Prov. 2. 1. Psal. 119. 11.* And practise it, and bring forth the fruit of it in

ONE

our lives? *yes.* Luk. 8. 15. But is it not enough to read or hear the Word, though we never regard to receive it, to retain or practice it? *no.*

1 Prop. That the Word may become effectual to Salvation, we must attend thereunto with diligence, *Prov. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Neh. 8. 3. Act. 8. 30, 31.*

2 Prop. That the Word may, &c. we must attend thereunto with preparation, *1 Pet. 2. 1, 2. Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings. 2. As new-born babes desire the sincere milk of the word, that ye may grow thereby. Luk. 8. 18.*

3 Prop. That the Word may, &c. we must attend thereunto with prayer, *Psal. 119. 18. Open thou mine eyes, that I may behold wonderful things out of thy law. Eph. 6. 18, 19. Neh. 8. 6, 8.*

4 Prop. That the word may, &c. we must receive it with faith, *Heb. 4. 2. The word did not profit them, not being mixed with faith in them that heard it. 2 Pet. 1. 19, 20, 21.*

5 Prop. That the Word may, &c. we must receive it with love, *2 Thes. 2. 10. They received not the love of the truth, that they might be saved. Act. 17. 11.*

6 Prop. That the word may, &c. we must lay it up in our hearts, *Psal. 119. 11. Thy word have I hid in my heart. Prov. 2. 1. Luk. 2. 19.*

7 Prop. That the Word may, &c. we must practise it in our lives, *Jam. 1. 25. Who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.*

Q. 91. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of Salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of the Spirit in them that by faith receive them.

Doth the efficacy of the Sacraments depend upon the goodness or badness of him that doth administer them? **no.** Or upon the intention of him by whom they are administered? **no.** *1 Cor. 3. 6, 7. Act. 8. 13, 23.* Is the efficacy of the Sacraments from themselves? or do they work upon the soul by their own nature? **no.** Do they become effectual to us by the working of Christ's Spirit? **yes.** *1 Cor. 12. 13.* Are the Sacraments thus blessed and made effectual unto all? **no.** What then? are they effectual to them only that by faith receive them? **yes.** And do not the Sacraments profit them that are in belief, and either have not, or use not faith, to receive them? **no.**

1 Prop. The Sacraments become effectual means of Salvation, not from any vertue in them, or in him that doth administer them, *1 Cor. 3. 6, 7.* *Neither is he that planteth any thing, neither he that watereth, 1 Pet. 3. 21.*

2 Prop. The Sacraments become effectual means of Salvation only by the blessing of Christ, and the working of his Spirit in them that by faith receive them, *1 Pet. 3. 21.* *Baptism doth also now save us; not the putting away the filth of the flesh, but the answer of a good conscience toward God by the Resurrection of Jesus Christ. Mat. 3. 11. and 28. 19, 20.*

Q. 92. What is a Sacrament?

A. A Sacrament is an holy Ordinance, instituted by Christ, wherein by sensible signs Christ and the benefits of the New Covenant are represented, sealed, and applied to Believers.

Is a Sacrament a civil Ordinance? **no.** Is it an holy Ordinance? **yes.** Are Sacraments instituted, appointed and ordained by Christ in his Church? **yes.** *Mat. 28. 19. and 26. 26, 27, 28.* Are there two parts of a Sacrament, viz. the sign and the thing signified? **yes.** Is the outward and sensible sign the outward part of the Sacrament? **yes.** And do the signs offer themselves to the senses? **yes.** And do they not also offer the things signified to our Faith? **yes.** But are they not

meer

meer empty, useles and unprofitable signs? **no.** Do they indeed both signifie and convey to us Christ and the benefits of the New Covenant? **yes.** Are Christ then and the benefits of the New Covenant represented, sealed and applied in the Sacraments? **yes.** And are the Sacraments the seals for the confirming the New Covenant? **yes.** *Rom. 4. 11.* Do we seal our Covenant with God, and God his Covenant with us, at the Sacrament? **yes.** But are Christ and the benefits of the New Covenant sealed and applied to all Believers that are within the Covenant of Grace? **yes.** *1 Cor. 11. 24, 25. Rom. 15. 8.* And to none but true Believers? **no.**

1 Prop. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible signs Christ and the benefits of the new Covenant are represented, sealed and applied to Believers, *Gen. 17. 7, 9, 10. This is my Covenant which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be circumcised. 1 Cor. 11. 24, 25. Exod. 12. Rom. 4. 11.*

Q. 93. What are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptism and the Lord's-Supper.

Were there not two other Sacraments under the Old Testament, *viz.* Circumcision and the Passover? **yes.** *Gen. 17. 7, 10. Exod. 12. ch.* Do these remain in use now? **no.** Hath Christ under the New Testament appointed two Sacraments in the room of those, *viz.* Baptism and the Lord's-Supper? **yes.** And are there no other Sacraments but these two? **no.** Do not the Papists add five more, *viz.* Confirmation, Penance, Extream Unction, Holy Orders, and Matrimony? **yes.** And do you reckon these to be Sacraments? **no.** Were they not instituted by Christ as Sacraments? **no.** Is the Covenant of Grace sealed in any of them? **no.** As for Marriage in particular is it proper to the Church? **no.** Or common to the Heathen? **yes.** Can it then be a Sacrament? **no.**

1 Prop. Baptism is a Sacrament of the New Testament, *Mat. 28. 19. Mar. 16. 16. He that believeth, and is baptized, shall be saved.*

2 Prop. The Lord's-Supper is a Sacrament of the New Testament, *1 Cor. 11. 23. I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed took bread. And, 1. 24. 25, 26. Mat. 26. 26, 27, 28.*

Q. 94. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lord's.

What kind of Ordinance is Baptism? is it a Sacrament? *yes.* Is water the elemental sign in Baptism? *yes.* And is washing with, dipping into, or application of the water, the ceremonial sign? *yes.* Is the person that is to be baptiz'd to be wash'd with water in the name, *i. e.* in the authority, and into the faith, profession, and obedience of the Father, Son, and Holy Ghost? *yes. Mat. 28. 19.* And is our ingrafting into Christ, and being made partakers of the benefits of the Covenant of Grace, signified, sealed, and engaged to, as to be done on God's part in Baptism? *yes.* And do we on our part in Baptism seal to, and engage to be the Lord's? *yes.* To be wholly and only the Lord's? *yes. Rom. 6. 4.*

1 Prop. Baptism is a Sacrament of washing with water in the name of the Father, and of the Son, and of the Holy Ghost, *Mat. 28. 19. Teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Joh. 3. 23.*

2 Prop. Baptism doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, *Rom. 6. 3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Gal. 3. 27. Rom. 6. 5.*

3 Prop. Baptism doth signifie and seal our engagement to be the Lord's, *Rom. 6. 4. We are buried with him by Baptism unto death, that like as Christ was raised from the dead, even so we also should walk in newness of life.*

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him; but the Infants of such as are members of the visible Church are to be baptized.

Are not Infants descending from Parents, either both, or but one of them, professing faith in Christ, and obedience to him, in that respect within the Covenant? *yes.* And to be baptized? *yes.* And that while they are Infants? *yes.* *Gen. 17. 7, 9, 10.* compared with *Gal. 3. 9, 14.* and with *Col. 2. 11, 12.* and with *Rom. 4. 11, 12.* Are not the Infants of Believers federally holy? *Yes.* *1 Cor. 7. 14. Rom. 11. 16.* Were not Infants received and blest by Christ? *yes.* And are they not capable of Regeneration, and Remission of sins, and of Adoption, three great Covenant- blessings, signified and sealed in Baptism? *yes.* *Luk. 18. 15, 16. Mark 10. 13, to 17. Tit. 3. 5. Mark 1. 4. Rev. 1. 5. Gal. 3. 26, 27.*

1 Prop. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him, *Act. 2. 41. Then they that gladly received his word were baptized. Act. 8. 36, 37, 38. and 2. 38.*

2 Prop. The Infants of such as are members of the visible Church are to be baptized, *Gen. 17. 7, 9, 10. I will establish my Covenant between me and thee, and thy seed after thee, in their generations for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. 10. This is my Covenant which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be Circumcised. Act. 2. 38, 39. Repent and be baptized every one of you. 35. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

Q. 96.

Q. 96. What is the Lord's-Supper.

A. The Lord's-Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Christ's appointment his death is shewed forth, and the worthy receivers are (not after a corporal and carnal manner) but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Are bread and wine the Elemental signs in the Lord's-Supper? **yes.** And are breaking the bread, and giving and receiving the bread and wine, the Ceremonial signs? **yes.** *Mat. 26. 26, 27, 28. Mark 14. 22, 23, 24. Luk. 22. 19, 20. 1 Cor. 11. 23, to 27.* Is it not sufficient that only bread be given and received? **no.** Do not the Papists then greatly sin against Christ's Institution, in denying the cup to the people? **yes.** Is the body of Christ signified by the bread, and the blood of Christ by the wine? **yes.** And God's giving all Christ to us by the giving of the bread and wine? **yes.** And is our taking all of Christ signified by our receiving of both? **yes.** And by the breaking of the bread is Christ being broken and tormented for us signified? **yes.** And are we made partakers of Christ's body and blood, with all his benefits, in the Supper? **yes.** But after what manner? after a corporal and carnal manner? **no.** *Act. 3. 21. 1 Cor. 11. 24, 25, 26. Luk. 24. 6, 39.* How then? by faith only? **yes.** Are worthy receivers, *i. e.* Such as are in some measure qualified and prepared for receiving, and those only, made partakers of his body and blood? **yes.** And to what end are they so made partakers? is it to their spiritual nourishment and growth in grace? **yes.**

I Prop. The Lord's-Supper is a Sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth, *Luk. 22. 19. He [Jesus] took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me.*
20. Likewise.

20. Likewise also the cup after Supper, saying, *This cup is the New Testament in my blood which is shed for you.*

2 Prop. The worthy receivers of the Lord's-Supper are, not after a corporal and carnal manner, but by faith, made partakers of Christ's body and blood, with all his benefits, to their spiritual nourishment and growth in grace, 1 Cor. 10. 16. *The cup of blessing, which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ?* 1 Cor. 11. 23, to 27.

Q. 97. *What is required to the worthy receiving of the Lord's-Supper?*

A. It is required of them that would worthily partake of the Lord's-Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience; lest coming unworthily they eat and drink judgment to themselves.

Must all those that would worthily partake of the Lord's-Supper examine themselves? *yes.* 1 Cor. 11. 28. And that about five things, *i. e.* their, 1. Knowledge. 2. Faith. 3. Repentance. 4. Love. 5. New Obedience? *yes.* Can they partake worthily that are grossly ignorant, and cannot discern the Lord's body? *no.* Do not such eat and drink damnation to themselves? *yes.* 1 Cor. 11. 28, 29. And must not this knowledge be well grounded on the testimony of the Scriptures? *yes.* Mat. 13. 21. And a practical, feeling, experimental knowledge? *yes.* Job. 7. 17. and 4. 22. And a soul-humbling knowledge? *yes.* Job 42. 5, 6. And can a man be a worthy receiver without faith? *no.* And must we have Repentance as well as faith? *yes.* Zach. 12. 10. And must we also have and examine our love to God and the Brethren? *yes.* 1 Cor. 10. 16, 17. *Alt.* 2. 46, 47. And must we have charity to all men? *yes.* 1 Cor. 5. 8. And in special actually forgive those that have done us wrong? *yes.* Mat. 5. 23, 24. Must we not also examine our new obedience? *yes.* 1 Cor. 5. 7, 8. Is there any danger if we come unworthily?

†

yes.

yes. What is the danger? should we then eat and drink judgment to our selves? **yes.**

1 Prop. It is required of them that would worthily partake of the Lord's-Supper, that they examine themselves of their knowledge to discern the Lord's body, 1 Cor. 11. 28, 29. *Let a man examine himself, and so let him eat of that bread, and drink of that cup. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

2 Prop. It is required, &c. that they examine themselves of their faith to feed upon Christ, 2 Cor. 13. 5. *Examine your selves whether ye be in the faith.*

3 Prop. It is required, &c. that they examine themselves of their Repentance, 1 Cor. 11. 31. *If we would judge our selves, we should not be judged.*

4 Prop. It is required, &c. that they examine themselves of their Love, 1 Cor. 11. 18. *When you come together in the Church I hear there be divisions among you. 20. When ye come together therefore into one place, this is not to eat the Lord's body. 1 Cor. 10. 16, 17.*

5 Prop. It is required, &c. that they examine themselves of their new obedience, 1 Cor. 5. 7, 8. *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

6 Prop. They that come unworthily to the Lord's-Supper eat and drink judgment to themselves, 1 Cor. 11. 27, 29. *Whoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. v. 29. supra.*

Q. 98. What is Prayer?

A. Prayer is an offering up of our desires to God for things agreeable to his Will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Do we offer up any thing to God in Prayer? **yes.** What? our words only? **no.** What then? our desires? **yes.** Is it prayer to repeat a few lifeless words when our hearts and desires are not offered up? **no.** To whom must

must
yes.
to se
requ
and
or a
and
what
yes.
120.
glory
yes.
In w
Christ
Christ
merc
24. D
pray,
only
15,
we p
Rom.
to G
penic
a tha
92. 1
1 l
Psal.
2
God's
interc
3 l
Joh.
be wi
4 l
join
my G

must we offer up our desires in prayer? to God only? **yes.** And to none but God? **no.** Is God only able to search the hearts? **yes.** *Act. 1. 24.* And to hear the requests and fulfil the desires of all? **yes.** *Psal. 65. 2. and 34. 17, 18, 19.* May we not pray to Angels, Saints, or any other creature? **no.** *Col. 2. 18. Rev. 19. 10. and 22. 5. Rom. 1. 25.* For what must we pray? what, only for things agreeable to God's revealed will? **yes.** Is not God's secret will the rule of our prayer? **no.** Must we not pray for all things tending to God's glory, the Churches welfare, our own and others good? **yes.** *Mat. 6. 9. Psal. 122. 6. Mat. 7. 11. Psal. 125. 4.* In whose name must we pray? what, in the name of Christ only? **yes.** *Joh. 16. 23.* Must we in obedience to Christ's command, and in confidence on his promises, ask mercy for Christ's sake? **yes.** *Joh. 14. 13, 14. and 16, 24. Dm. 9. 17.* And must we draw our encouragement to pray, and our strength and hope of acceptance in prayer, only from Christ and his Mediation? **yes.** *Heb. 4. 14, 15, 16. 1 Joh. 5. 13, 14, 15.* But by whose help must we pray? what, by the help of Christ's Spirit? **yes.** *Rom. 8. 26, 27. Zach. 12. 10.* And must not our desires to God in prayer be join'd with a free, humble and penitent confession of sins? **yes.** *Psal. 32. 5, 6.* And a thankful acknowledgment of God's mercies? **yes.** *Psal. 92. 1; 2.*

1 Prop. Prayer is an offering up of our desires to God, *Psal. 62. 8. Pour out your hearts before him. Rev. 19. 10.*

2 Prop. We are to pray only for things agreeable to God's will, *1 Joh. 5. 14. Rom. 8. 27. The Spirit maketh intercession for the Saints according to the will of God.*

3 Prop. Prayer is to be made only in the name of Christ, *Joh. 16. 23. Whatsoever ye shall ask the Father in my name he will give it you.*

4 Prop. With our desires to God in Prayer we must join confession of sins, *Dan. 9. 4. I prayed unto the Lord my God, and made my confession. Psal. 32. 5, 6.*

5 Prop.

5 Prop. With confession of our sins, and petition for supply of our wants, we must in our prayers add thankful acknowledgment of God's mercies, *Phil. 4. 6. In every thing by prayer and supplication, with thanksgiving, let our requests be made known to God.*

Q. 99. What Rule hath God given for our direction in Prayer?

A. The whole Word of God is of use to direct us in Prayer. But the special Rule of direction is that form of Prayer which Christ taught his Disciples, commonly call'd the Lord's-Prayer.

What is the general Rule of direction in Prayer? Is it the whole Word of God? *yes.* Is the whole Word of God of use to direct us in the duty of praying? *yes.* But is there no special Rule of direction in prayer? *yes.* What is that? is it that form of Prayer which our Saviour Christ taught his Disciples? *yes.* *Mat. 6. 9, to 14. Luk. 11. 2, 3, 4.* And is this commonly call'd the Lord's-prayer? *yes.* But how is the Lord's-prayer to be used? what, for direction, as a patern, according to which we are to make other prayers? *yes.* And only so as a patern? *no.* What then? may it also be used as a Prayer? *yes.* What, as a form of Prayer? *yes.* Why? are forms of Prayer lawful? *yes.* *Mat. 6. 9. with Luk. 11. 2. Numb. 6. 22. to the end.* But must we not take care that we be not formal in the use of a form of Prayer? *yes.* And see that even then we pray with understanding, faith, reverence, and such affections and graces as are requisite and necessary for the right and acceptable performance of the duty of Prayer? *yes.* *Psal. 10. 17.*

1 Prop. The whole Word of God is of use to direct us in Prayer, *1 Joh. 5. 14. This is the confidence that we have in him, that if we ask any thing according to his will he heareth us.*

2 Prop. The special rule of direction in Prayer, is that form of Prayer which Christ taught his Disciples, commonly call'd the Lord's-Prayer, *Mat. 6. 9. After this manner therefore pray ye, Our Father, &c. Luk. 11. 2. When ye pray, say, Our Father, &c.*

Q. 100

Q. 100. What doth the Preface of the Lord's-prayer teach us?

A. The Preface of the Lord's-prayer, which is, **Our Father, which art in Heaven**, teacheth us to draw near to God with all holy reverence and confidence, as children to a Father, able and ready to help us; and that we should pray with and for others.

Doth not the Lord's-prayer consist of three general parts, viz. a Preface, six Petitions, and a Conclusion? **yes.** Is not the Preface of the Lord's-prayer contained in these Words, **Our Father, which art in Heaven?** **yes.** And is it great encouragement when we go to Prayer to consider God as a Father, and as our Father? **yes.** And should not this cause us to draw near to God with humble confidence of his Fatherly goodness, and of our particular interest therein? **yes.** *Luk. 11. 13. Rom. 8. 15. Mat. 7. 9, 10, 11.* And with reverence, and all other child-like dispositions? **yes.** *Isa. 64. 9.* But when you consider that that God to whom you pray is in Heaven, should not this strongly move you to pray with heavenly affections? **yes.** *Psal. 123. 1. Lam. 3. 41.* And with due, awful, comfortable apprehensions of God's sovereign power, majesty, and gracious condescension? **yes.** *Isa. 63. 15, 16. Neh. 1. 4, 5, 6. Eccl. 5. 2.* But when you say God is in Heaven, do you conceive by this that God is so included in Heaven that he is not also on earth, yea, everywhere? do you? **no.** And when you say, **Our Father**, do not you mean that God is a Father to others as well as to you? **yes.** And may you not learn from hence to pray both with and for others? **yes.** *Act. 12. 5.* But for whom are we to pray? what, for the whole Church of Christ upon earth? **yes.** *Eph. 6. 18. Psal. 28. 9.* For Magistrates? **yes.** *1 Tim. 2. 1, 2.* And Ministers? **yes.** *Col. 4. 3.* And for our selves, *Gen. 32. 11.* our Brethren, *Jam. 5. 16.* yea, our enemies, *Mat. 5. 44.* for all sorts of men living that are not known to have sinn'd the sin unto death, *1 Tim. 2. 1, 2. 1 Joh. 5. 16.* Yea, for those that shall live hereafter? **yes.** *Joh.*

Joh. 17. 28. 2 Sam. 7. 29. But may we not pray for the dead? no. 2 Sam. 12. 21, to 24.

1 Prop. The Preface of the Lord's-prayer is, Our Father, which art in Heaven, Mat. 6. 9.

2 Prop. In Prayer we are to draw near to God with all holy reverence, Isa. 64. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people.

3 Prop. In Prayer we are to draw near to God with all holy confidence, Rom. 8. 15. Ye have received the spirit of adoption, whereby we cry, Abba, Father.

4 Prop. In Prayer we are to draw near to God, as children to a Father, able and ready to help us, Luk. 11. 13. If ye being evil, know how to give good gifts to your Children, how much more shall your heavenly Father give the holy Spirit to them that ask him?

5 Prop. We are to pray with and for others, Eph. 6. 18. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all Saints.

Q. 101. What do we pray for in the first Petition?

A. In the first Petition, which is, Hallowed be thy Name, we pray that God would enable us and others to glorifie him in all that whereby he makes himself known, and that he would dispose all things to his own glory.

Are the Petitions the second general part of the Lord's prayer? yes. How many Petitions are there in the Lord's-prayer? are there six? yes. Do the three first of them immediately concern God's glory? yes. And do the three last immediately concern Man's good? yes. Is the first Petition of the Lord's-prayer in these words; Hallowed be thy Name? yes. And do you mean by God's Name, his Titles, Attributes, Ordinances, Word and Works, whereby God is pleased to make himself known? yes. And what is it to hallow God's Name? is it to sanctifie, honour and glorifie God in all things whereby he maketh himself known? yes.

8. 13. *Psal.* 96. 8, 9. And do you in this Petition pray that God would hallow and glorifie his own Name by magnifying himself in the world? *yes.* 2 *Sam.* 7. 26. And by disposing all things for his own glory? *yes.* *Psal.* 83. 16, 18. And do you also pray that God would enable us also to hallow and glorifie his Name, by confessing and forsaking of our sins, which rob him of his glory? *yes.* *Josh.* 7. 19. And by admiring and adoring him in his glorious Titles and Attributes, in his infinite excellencies and perfections? *yes.* And that by believing, loving and obeying his Word? *yes.* By observing and attending upon him in his Worship and Ordinances, by magnifying him in his works, and making use of his creatures for his glory? *yes.* And that the chief design of all our thoughts, words and actions, may be the glory of God? *yes.* And that he would enable others also thus to hallow and glorifie him? *yes.*

1 *Prop.* The first Petition is, **Hallowed be thy Name,** *Mar.* 6. 9.

2 *Prop.* We are to pray that God would enable us and others to glorifie him in all that whereby he makes himself known, *Psal.* 67. 1, 2, 3. *God be merciful unto us, and bless us, and cause his face to shine upon us.* 2. *That thy way may be known upon earth, thy saving health among all Nations.* 3. *Let the people praise thee, O God, let all the people praise thee.* *Psal.* 145. *tot.*

3 *Prop.* We are to pray that God would dispose all things to his own glory, 2 *Chron.* 20. 6, 10, 11, 12. *Psal.* 83. *tot.* *Rom.* 11. 36. *To him are all things, to whom be glory for ever. Amen.*

Q. 102. **What do we pray for in the second Petition?**

A. In the second Petition, which is, **Thy Kingdom come;** we pray that **Satan's Kingdom** may be destroyed, that the **Kingdom of Grace** may be advanced; our selves and others brought into it, and kept in it; and that the **Kingdom of Glory** may be hastened.

Are these the words of the second Petition, **Thy Kingdom come?** *yes.* By the Kingdom of God do you here understand that universal sovereignty which, as Creator, he

he exerciseth over all creatures? *no. Isa. 6. 5.* Or that spiritual government of the Church, wherein God hath appointed Christ to be the King? *1 Cor. 15. 25. Psal. 2. 6.* the Saints, his subjects? *Rev. 15. 3.* the Word, his Law? *Job 22. 22.* the Angels, his Servants? *Heb. 1. 6.* the Ministers, his Embassadors? *2 Cor. 5. 20,* and Devils, and Wicked men, that are enemies to Christ's Kingdom, his Footstool? *yes. Mat. 12. 26. Luk. 19. 27. Psal. 110. 1.* And is Christ's Kingdom said to come in regard of means, where the Word of the Kingdom is published? *yes. Mat. 12. 28. Mark 1. 15.* And in regard of efficacy, where from the heart obedience is yeilded? *yes. Rom. 6. 17.* And in regard of perfection hath these degrees, *viz. increase of Grace in this life? yes. Mat. 13. 8.* And the translation of blessed Souls into Heaven in the moment of death? *yes. Luk. 23. 42, 43.* And the full Redemption and Glorification of the Saints in soul and body for ever in the life to come? *yes. Mat. 25. 34.* And do you in this Petition pray that Satan's Kingdom may be utterly abolished? *yes. Mat. 26. 18.* That the bonds of spiritual captivity may be loosed? *yes. 2 Tim. 2. 26. Col. 1. 13.* That the power of corruption may be abated? *yes. Gal. 5. 24.* And that the instruments of Satan's tyranny, specially the *Turk* and *Pope*, defeated? *yes. 2 Thes. 2. 8.* And do you also pray that the Word of Christ's Kingdom, which is the rod and standard of his power, *Psal. 110. 2. Isa. 11. 10.* may have free passage everywhere, and be gloriously lifted up and advanced? *yes. 2 Thes. 3. 1.* And the eyes of all men, especially *Princes*, may be opened to see the filthiness of the Whore of *Babylon*? *Rev. 17. 16.* And the true beauty of the pure Religion and spouse of Christ? *yes. Isa. 60. 3.* And that all loiterers and tongue-tied Ministers may be removed? *yes. Isa. 56. 10, 11.* And that able and faithful watchmen may be set over the flock of Christ, with sufficient encouragement of maintenance, countenance and protection? *yes. Mat. 9. 38.* And that the Lord by his Word and Spirit would rule in the hearts and lives of

his S
would
uncall
raision
the
Glory
1
come
2
destro
enemie
fore h
3
may b
sure u
4
be br
2 The
have j
5
may
Even
Q
tition
A
done
by hi
obey
gels
Is
earth
prone
Eph.
ough
Mat.
God
5, 10
depar
yes.
his

his Saints? *yes. Col. 3. 15, 16.* And lastly, that he would finish the Kingdom of Grace, in calling his Elect uncalled? in confirming such as stand? *2 Thes. 2. 17.* raising the fallen? *Jum. 5. 15, 16.* and in comforting the afflicted? *Isa. 61. 3.* and hasten the Kingdom of Glory? *yes. Phil. 1. 23. 2 Tim. 2. 12.*

1 Prop. The second Petition is, **Thy Kingdom come,** *Mat. 6. 10.*

2 Prop. We are to pray that Satan's Kingdom may be destroyed, *Psal. 68. 1, 18.* Let God arise, and let his enemies be scattered; let them also that hate him flee before him.

3 Prop. We are to pray that the Kingdom of Grace may be advanced, *Psal. 51. 18.* Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.

4 Prop. We are to pray that our selves and others may be brought into the Kingdom of Grace, and kept in it, *2 Thes. 3. 1.* Pray for us, that the word of the Lord may have free course, and be glorified. *Rom. 10. 1.*

5 Prop. We are to pray that the Kingdom of Glory may be hastened, *Rev. 22. 20.* Surely I come quickly. Even so come Lord Jesus.

Q. 103. What do we pray for in the third Petition?

A. In the third Petition, which is, **Thy will be done on earth,** as it is in heaven; we pray that God by his Grace would make us able and willing to know, obey and submit to his will in all things, — as the Angels do in heaven.

Is this the third Petition, viz. **Thy will be done on earth,** as it is in Heaven? *yes.* Is man by nature prone to do the will of the Flesh, and of Satan? *yes. Eph. 2. 3. Joh. 8. 44.* But whose will ought he to do? ought he to desire and do his own will? *no. Rom. 8. 6. Mat. 26. 39.* Or ought he to do, i. e. obey the will of God revealed in his Word? *yes. Isa. 26. 8. Psal. 119. 5, 106. Exod. 24. 3, 7. 1 Sam. 15. 22.* Do the Saints departed, and Angels, fully obey the Lord in Heaven? *yes. Heb. 12. 23. Psal. 103. 20.* Do you in this Petition

on desire of God that whatsoever he willeth in his Word might be obeyed? **yes.** *Exod.* 19. 8. *Rom.* 12. 2. *Psal.* 27. 8. And that chearfully? **yes.** *Psal.* 119. 32, 60. And speedily? **yes.** *Rev.* 2. 10. And faithfully and constantly by men on earth, as the Angels do in heaven? **Yes.** *Isa.* 6. 2. Particularly do you crave of God the knowledge of his will? **yes.** *Psal.* 119. 18, 33, 34. *Col.* 1. 9, 10. And the suppression of our own vile wills? **yes.** *Rom.* 7. 24. And faith in God's Promises? **Yes.** *Rom.* 1. 9, 12. And constancy and chearfulness in sufferings? **Yes.** *Col.* 1. 9, 11. Are we able in this life perfectly to obey the Lord as the Angels do? **no.** *2 Sam.* 12. 9. and 13. 39. and 24. 10. *2 Chron.* 35. 22. *Luk.* 1. 6, 20. But then must you not desire, strive after, and hope for perfection? **yes.** *Luk.* 13. 24. *Phil.* 1. 6. How then may we be said in this life to obey as the Angels? Is it when we obey with sincerity? *Gen.* 5. 24. and 17. 1. *Mic.* 6. 8. As the Angels do, though not in the same degree? **yes.** *1 Cor.* 13. 9, 10.

1 Prop. The third Petition is, **Thy Will be done on earth, as it is in heaven,** *Mat.* 6. 10.

2 Prop. We are to pray that God by his Grace would make us able and willing to know and obey his will in all things, *Psal.* 1. 10. 34. *Give me understanding and I shall keep thy law, yea I shall observe it with my whole heart.* 35. *Make me to go in the path of thy Commandments, for therein do I delight.* 36. *Incline my heart unto thy Testimonies.*

3 Prop. We are to pray, &c. that God would make us able and willing to submit to his will in all things, *Act.* 21. 14. *When he would not be perswaded, we ceased, saying, the will of the Lord be done.* *Mat.* 26. 39. *2 Sam.* 15. 25. *Job* 1. 21.

4 Prop. The Angels in Heaven know, obey, and submit to God's will in all things, *Psal.* 103. 20. *Bless the Lord, ye his Angels, that do his Commandments, hearkening to the voice of his word.* 21. *Bless the Lord, all ye his hosts, ye Ministers of his that do his pleasure.*

Q. 104. What do we pray for in the fourth Petition ?

A. In the fourth Petition, which is, Give us this day our daily bread, we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Is this the fourth Petition, Give us this day our daily bread ? *yes.* Do you herein pray that from day to day God would please to give you and others a competent portion and enjoyment of outward things ? *yes.* *Gen. 43. 12, 13, 14. and 28. 20. Eph. 4. 28. 2 Thes. 3. 11, 12.* And do you mean by *bread*, health, food, sleep, raiment, physick, habitations, and whatsoever is necessary to our comfortable living in the world ? *yes.* And the removal of plague, war, famine, unseasonable weather, and whatsoever is contrary to our outward welfare ? *yes.* And that God would please to bless and sanctifie all these to you ? *yes.* *1 Tim. 4. 3, 4, 5.* By this request, that God would give these things, is it not implied that we cannot merit our own bread, nor by our own industry, wit and labour, get or procure them to our selves without the blessing of God ? *yes.* *Gen. 32. 10. Dent. 8. 17, 18.* Do not those then that trade and work for outward things, without praying to God for them, take a wrong course to get them, or to have them with a blessing ? *yes.* When we are taught to pray for *bread*, and not *delicacy*, doth not this prompt us to be content with such things as are necessary, though we have not abundance ? *yes.* *1 Tim. 6. 6, 7, 8.* But have rich Men any need to pray for daily bread that have abundance of outward things in possession already ? *yes.* For tho' they have them now, may they not many ways lose them before they come to use them ? *yes.* Besides, can food nourish, or any thing we have do us good, without the blessing of God ? *no.* But when you pray, that God would give you *this day* daily bread, doth it not imply that it is not lawful to have some care for any time to come, but only for the present day ? *no.* But yet do you not understand that your affections are not to be inordinate,

nor to have over-carking cares for worldly things for many years to come? do you not? **yes.** *Mat. 6. 25, 27, 34.*

1 Prop. The fourth Petition is, **Give us this day our daily bread,** *Mar. 6. 11.*

2 Prop. We are to pray that of God's free gift we may receive a competent portion of the good things of this life, *Prop. 35. 8, 9. Give me neither poverty, nor riches, feed me with food convenient for me. Gen. 28. 20.*

3 Prop. We are to pray that we may enjoy God's blessing with the good things of this life, *Psal. 90. 17. Let the beauty of the Lord our God be upon us, and establish the work of our hands upon us, yea, the work of our hands establish thou it. 1 Tim. 4. 3, 4, 5.*

Q. 105. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, **And forgive us our debts, as we forgive our debtors,** we pray that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others.

Are not we and all others guilty of original and actual sin, and thereby become debtors to the justice of God? **yes.** *Rom. 3. 9, to 22.* And can we or any other creature make the least satisfaction for that debt? **no.** *Mat. 18. 24, 25. Psal. 130. 3, 4.* Do we not therefore in this Petition pray for our selves and others, that God of his free Grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin? **yes.** *Rom. 3. 24, 25, 26. Heb. 9. 22.* And accept us in his beloved? **yes.** *Ephes. 1. 6, 7.* And continue his favour and grace to us? **yes.** *2 Pet. 1. 2.* And pardon our daily failings? **yes.** *Hos. 14. 2. Jer. 14. 7.* And fill us with peace and joy, in giving us daily more and more assurance of forgiveness? **yes.** *Rom. 15. 13. Psal. 51. 7, to 13.* And are we not the rather embolden'd to ask, and encouraged to expect this, when we have this testimony in our selves,

that we from the heart forgive others their offences?
yes. Luk. 11. 4. Mat. 18. 35.

1 Prop. The fifth Petition is, **And forgive us our debts, as we forgive our debtors,** Mat. 6. 12.

2 Prop. We are to pray that God for Christ's sake would freely pardon all our sins, *Psal. 51. 1. Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgressions. Dan. 9. 17, 19.*

3 Prop. We are the rather encouraged to ask of God the free pardon of all our sins, because by his Grace we are enabled from the heart to forgive others, *Mat. 6. 14. If ye forgive men their trespasses, your heavenly father will also forgive you. And ver. 15.*

Q. 106. **What do we pray for in the sixth Petition?**

A. In the sixth Petition, which is, **And lead us not into temptation, but deliver us from evil;** we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Are these the words of the sixth Petition, **And lead us not into temptation, but deliver us from evil?**
yes. Do you mean by **Temptations** all those things which by the corruption of our nature are unto us occasions of sin? *Yes. Prov. 30. 9.* When we say to God, **Lead us not, &c.** do we think that God can or doth tempt any man unto evil? *No. Jam. 1. 13.* But may not God lead men into temptations of probation? *yes. Gen. 22. 1. Deut. 8. 16. 2 Cor. 12. 7. 1 Kin. 22. 22.* And may not God justly leave men to themselves, and that for a time only? *yes. Hos. 5. 15. 2 Chron. 32. 31.* Or utterly? *Yes. Rom. 1. 26, 28. Act. 5. 3.* By **evil** do you mean Satan? *1 Job. 5. 18, 19.* the world, sin and damnation? *yes. 1 Tim. 6. 9.* Do we then in this Petition pray that sin may be mortified in us? *yes. Rom. 6. 1, 2.* And that we may be raised up to new obedience? *yes. 2 Cor. 7. 1. Rom. 6. 11.* And that God would give us nothing that may endanger our spiritual estate? *yes. Prov.*

Prov. 30. 8. That God would tie up Satan, and restrain his malice and power? *2 Cor.* 2. 8. or else make us wise to know and avoid his stratagems? *yes.* *2 Cor.* 2. 11. And preserve us from the evil that is in the world? *yes.* *Joh.* 17. 15. And abate the power of corruption that is within us? *yes.* *Rom.* 7. 24, 25. And that in temptations he would always stand by us with his Grace to support us? *yes.* *1 Cor.* 10. 13. *Jude*, v. 24. *Isa.* 27. 9. And that in his own good time he would tread Satan with his forces for ever under our feet, and put an end to all our temptations? *yes.* *Rom.* 16. 20.

1 *Prop.* The sixth Petition is, **And lead us not into temptation, but deliver us from evil**, *Mat.* 6. 13.

2 *Prop.* We are to pray that God would keep us from being tempted to sin, *Mat.* 26. 41. *Pray, that ye enter not into temptation.* *Psal.* 19. 13.

3 *Prop.* We are to pray that God would support and deliver us when we are tempted, *Psal.* 51. 10. *Create in me a clean heart, O God, renew a right spirit within me.* 12. *Restore unto me the joy of thy salvation, and uphold me with thy free spirit.* *Ephes.* 3. 14, to 18. *1 Thes.* 3. 13. *Jude*, v. 24.

Q. 107. What doth the Conclusion of the Lord's Prayer teach us?

A. The Conclusion of the Lord's-Prayer, which is, **For thine is the kingdom, and the power, and the glory, for ever, Amen;** teacheth us to take our encouragement in Prayer from God only, and in our Prayers to praise him, ascribing kingdom, power and glory to him; and in testimony of our desire, and assurance to be heard, we say **Amen.**

Is this the Conclusion of the Lord's-Prayer, **For thine is the kingdom, and the power, and the glory, for ever, Amen?** *yes.* And doth this teach us to enforce our Petitions with Arguments? *yes.* *Rom.* 15. 30. And are our Arguments in Prayer to be taken from any worthiness in our selves, or in any other creature? *no.* Or from God only? *yes.* *Dan.* 9. 4, 7, to 20. And must we with our Prayers join praises? *yes.* *Phil.* 4. 6. As-

scribing to God alone eternal sovereignty, omnipotency, and glorious excellency? *yes*. And is God in regard of these excellencies, able and willing to help us? *yes*. *Ephes. 3. 20, 21. Luk. 11. 13.* And are we by faith emboldened to plead with God that he would? *yes*. *2 Chron. 20. 6, 11.* And quietly to rely upon him that he will fulfil our requests? *yes*. *2 Chron. 14. 11.* And to testify this our desire and assurance to be heard do we say, *Amen*? *yes*. *1 Cor. 14. 16.*

Tell then, Is it fit that Prayers should be put up in a language that the people do not understand? *no*. And to which they cannot rationally say, *Amen*? *no*. Can people pray in faith for that which they know not whether it be agreeable to the will of God, as Papists, that understand nothing but *English*, do not, when they worship God in *Latin Prayers*? *no*.

1 Prop. The Conclusion of the Lord's Prayer is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*, *Mat. 6. 13.*

2 Prop. We are to take our encouragement in Prayer from God only, *Dan. 9. 18, 19.* We do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19. O Lord hearken, and do, defer not, for thine own sake, O my God.

3 Prop. We are in our Prayers to praise God, by ascribing kingdom, power and glory to him, *1 Chron. 29. 11.* Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in heaven and earth is thine. 13. Now therefore, O God, we thank thee, and praise thy glorious name.

4 Prop. In testimony of our desire and assurance to be heard in Prayer, we say, *Amen*. *Rev. 22. 20. Amen.* Even so come, Lord Jesus. And v. 21.

F I N I S.

An Alphabetical Table, explaining the meaning of those difficult Words and Phrases which are in the late Assemblies shorter Catechism.

A.

TO *abuse*. To use to a wrong end, contrary to that for which the thing is intended.

To accept. To take, esteem or account.

To accompany. To go with, or together.

To acknowledge. To take publick notice of, and to own with particular respect and affection.

To acquit. To discharge, and free from guilt and condemnation.

Act. An inward motion or working of a soul or spirit.

An action. The outward doing or working of a thing.

Adam. The first man created by God; so called, because made of red earth or clay.

To administer. To give out or distribute by way of office.

Adoption. Taking of one that is by nature a stranger to be as a Son by favour; and giving him a right to an inheritance. See *Answ.* 24.

Advanced. Lifted up, or set on high.

Adultery. Corrupting of a married person's chastity.

Affections. Motions of the sensitive appetite, whereby some good or evil proposed by the fancy is pursued or avoided.

Aggravation. That which makes an offence more grievous; or that which adds load, weight or burden.

Agreeable. Suitable, meet, according to.

Allowing. Giving free leave to do a thing.

Almighty. Able to do all things that speak power in the doer; most powerful and strong.

Amen. So it is, so it shall be, so let it be, verily, truly.

Angels. Holy Spirits, which God employs as Messengers to do him service both in heaven and earth.

Annexed. Join'd or added to another thing.

Apostle. A Messenger sent by his Superior to another in a message, business, or employment. Hence the twelve Disciples, whom Jesus sent to preach the Word, were called Apostles.

Appli-

Application. Particular setting or putting one thing to another.

To appoint. To command, ordain, or set down as a Law or Rule.

Apprehension. A clear perceiving by the understanding, and laying hold on an Object proposed.

Article. A chief head, point or clause of a matter.

Ascending. Going up, or climbing up.

Ascribing. Giving, granting, or imputing to.

As. *Ans.* 103. *As* in heaven, and *Ans.* 105. *As* we forgive: It is a note or mark, not of equality, but of quality or likeness.

As our selves. *As* truly, *as* fervently, *as* constantly, *Ans.* 42.

Assurance. Certain and infallible knowledge and persuasion of the mind.

To attend. To give diligent heed unto, to wait upon.

Attributes of God. Those essential excellencies or properties ascribed or given to God, whereby his Nature is made more distinctly known to us, and distinguished from all other things.

B.

Baptism. Dipping into, washing or sprinkling with water.

Before me. *Ans.* 48. Before my face, or in my sight, or against me, or besides me, or with me, or so long as I am, *i. e.* for ever.

To believe. To assent or give credit to any truth proposed to the understanding.

Believers. Such as truly receive and rest on Christ for salvation, as he is offered in the Gospel.

Benefits. Good turns done to another, favours, good deeds.

Betrayed. Treacherously dealt with, and deliver'd over into an enemy's hand or power.

Blessed. Happy in enjoying God, the chiefest good.

God blessed. Ordained to be an effectual means of blessing, *Ans.* 57.

Bondage. Slavery, thralldom, vassalage.

Bread. *Ans.* 104. All kind of wholesome, necessary, convenient food or sustenance.— Or all outward good things

things suitable to our wants and callings, and serving for our necessary and ~~sober~~ delight; together with all the lawful helps and means to attain them.

Cor G.

Calling effectual. See *Ans.* 31.

Carnal. Fleshly.

Catholick. General, universal, common to all, made up of all its parts, kinds, degrees.

Challenging. Laying claim to a thing as a man's own; and daring any one that shall oppose that claim.

Charitable. Loving, or bearing good will to, or kind.

Chastity. Abstaining from lust, and inordinate desire of Men or Women.

Christ. Anointed as Kings, Priests and Prophets, were wont to be when set apart to their several Offices: So Christ our Mediator was anointed, or endued with all the gifts and graces of the Spirit above measure, being set apart by God the Father to the office of a Mediator, and furnish'd with all abilities for the full discharge of that office.

Church visible. A society made up of all such who in all ages and places of the World profess the true Religion, and of their children.

Commandment. A charge given by one in Authority, whereby something is bid or forbidden to be done.

To commit. To act or do amiss, as to commit an offence or trespass.

To communicate. To give, bestow, or impart to another.

Communion. Fellowship or society, or the having or enjoying of something in common with another.

Communion of Saints. Whereby Believers being united to Christ by faith, and to each other in love, have fellowship in, and partake of each others gifts, graces, enjoyments, experiences; and are obliged to the performance of such duties as do conduce to their mutual good, both in soul and body.

Communion with God. Sweetest intimacy, acquaintance or fellowship with God, and enjoying of his gracious presence and comforts.

Com-

Competent. Fit, suitable, agreeable to our necessities and conditions.

Comprised. Briefly contained in.

Conceived. Taken together, or taken into.

Conclusion. The close, finishing, shutting up, or end of a thing.

Condition. Ans. 12. A special term or clause, on the fulfilling whereof the performance of a Covenant wholly depends.

Condition. Ans. 27. So. A certain estate, or manner of life, or being.

Confession. An open declaring and acknowledgment of a fault before God or Man.

Confidence in God. Firm trust and reliance upon God and his faithfulness for obtaining our desires and hopes of what he hath promised.

Conformity. Likeness, resemblance, suitableness.

Conquering. Overcoming, getting victory over.

Conscience. That faculty or act of the soul of man, where by reflecting on it self and ways, it either accuseth or excuseth, and passeth a Judgment on it self in reference and subordination to the righteous Judgment of God.

Consists. Stands in, or is made up of.

Contained. Held or kept within such bounds and limits.

Contentment. A quiet frame of spirit, freely submitting to, and taking complacency in God's dispose in every condition.

Continual. Without ceasing; that which still lasts, and remains whole, intire, without intermission, in the same state.

Converting. Turning men from sin to holiness, and from the power of Satan to God.

Convincing. So clearly and fully proving that the understanding hath nothing to reply against the light and evidence of the argument alledged.

Corporal. Bodily, or that which pertaineth to the body.

Corruption. Spoiling, depraving, rottenness, infection.

Covenant of Life, or first Covenant. God's agreement with Adam, and promise of eternal life to him and

his posterity, on condition of his perfect, personal and perpetual obedience.

Covenant of Grace, or New Covenant. God's free offer and promise of life and salvation by Christ to all sinners that shall believe in him.

To covet. Inordinately and immoderately to desire and long after.

Counsels of God. God's discerning a most wise reason of all things and actions, and ordering them accordingly.

To create. To make all things out of nothing, or out of something that had no disposition, aptness or preparedness to be made such a thing.

Creed. A short brief confession, or brief profession or declaration of our faith in God, according to the Doctrine preached by Christ and his Apostles, and received by the Primitive Christians.

Crucified. i. e. Nailed to the Cross; *i. e.* a frame of Wood consisting of two pieces of Timber joined cross-wise, whereon Malefactors among the *Romans* being hanged or nailed, were put to death.

Curse of God. The worst of evils threatned by God to be inflicted upon the breakers of his law.

D.

Damned. Condemn'd to death by a sentence given against, or judgment pass'd on one by a Judge.

Day. Either natural, consisting of 24 hours. Or artificial, that space of time which is between Sun-rising and Sun-setting.

Daily bread. Such as is meet, fit and proper for our sustenance, and for our state and condition of life.

Death Temporal. An actual separation of the soul from the body.

Death Spiritual. A death in sin; or an utter want of holiness, and proneness to all sin.

Death Eternal. A separation of soul and body from the comfortable presence of God, and undergoing most grievous torments in hell for ever.

Debtor. One that owes something to another; or that is bound to pay another something.

Debits.

Debts. *Answ.* 105. Sins, by which we become bound, and liable to Divine Justice.

Decalogue. The ten words or commandments, or the moral law of God.

Decrees of God. *Answ.* 7.

To defend. To preserve or keep safe from danger.

To deliver. To set at liberty, or to set free from danger.

Descending. Coming down, springing or issuing from, or born of. *Descended.* Went down.

Deserves. Justly merits, and is as worthy of as a servant is of wages.

Desires. Humble requests or suits; or those affections of the soul whereby it is carried out in longing after the enjoyment of some absent good.

Destroyed. Cast or thrown down to the ground.

Diligent. Studious, careful, industrious.

To direct. To instruct or shew the way or manner how a thing is to be done.

To discern the Lord's body. Not only to know the meaning of the outward elements and actions, but so to mind the body and blood of Christ as to have the soul and carriage suitable thereunto.

Disciples. Scholars, such as are taught and instructed by others; such were the twelve Apostles that were the chief Scholars of our Lord Jesus.

Discontentment. Not being pleased with God's dispose, but murmuring, repining and quarrelling against his Providence.

To dispose. To put, set or place in order.

Distinct. Really divided and severed from another.

Divided. Severed, cut into several parts, parcels or members.

Divine. Belonging to God.

Dominion. Lawful rule, power, lordship, government or authority over others.

Duty. That which we owe to another, and ought to be done.

To die to sin. To make it our daily study and practice to subdue and mortifie the body of corruption, and all the lusts and motions of the flesh. E.

Eat. It signifieth in the Lord's-Supper our spiritual uniting to Christ, and enjoying of him; and our applying Christ and his merits to all the necessities of our souls, spiritually feeding on him by faith, and growing up in him, and to him.

Efectual. Which hath power enough, or strength and force sufficient to bring that to pass which is intended or attempted, and doth accordingly accomplish it.

Egypt. A Country in *Africa*, where the *Israelites* suffered hard bondage under *Pharaoh* and his Task-masters for several hundred years, out of which they were delivered by the hand of *Moses* and *Aaron*.

Elect of God. Some of mankind by God from all eternity picked and culled from the rest, and chosen in Christ unto everlasting glory.

Embrace. To receive lovingly and to entertain kindly, as it were, with both the Arms.

Employments. Businesses, works, labours.

To enable. To make able, to give power and strength unto.

Encouraged. Made more bold, having the heart and spirits more rais'd and stirr'd up.

End of Man. That which God chiefly intended in creating Man, and at which Man should principally aim in all his thoughts, words and actions.

Endeavour. Assaying, attempting, putting forth our utmost strength to do a thing.

Engagement. A solemn promise, and that, as it were, by laying down some pledge or pawn before an officer.

To enjoy God. To delight one's self in the gracious presence of God, and to have sweet communion with him.

Enlightning. Bringing light into that which is dark.

Entire. Whole, not broken, having all its parts compleat.

Envy. Whereby a person is apt to pine and grieve at another's prosperity and welfare.

Escape. To fly from, or avoid.

Especially. Chiefly, principally.

Estate. A certain standing, or fixed manner, or condition of Being.

Ester.

Eternal. That which neither hath, nor can have, either beginning, succession, or ending.

Evil. That which is hurtful to soul or body.

Evil. Answ. 106. All the enemies of our salvation, world, flesh, sin, hell. All punishment of sin, but especially the Devil, the principal Author of all Evil.

Exaltation. A lifting up; or an high, raised, honourable, glorious condition.

To examine. To search or try—as Men do, by a ballance or touch-stone, the true nature or weight of a thing.

Example. A pattern, or something to follow, imitate, or avoid.

Exercise. The use, practice, or usual doing of any thing.

To execute. To do or perform what is intended or enjoined.

Expressly. Plainly, or in so many words.

F.

Faith justifying. Answ. 86. 30, 33.

Faith. Answ. 90. Believing that to be true, whatsoever is revealed in the word, for the authority of God, that speaks it, who is truth it self.

Fall. Adam's falling from his state of innocence, holiness, and happiness, into a state of sin and misery.

God the Father. The first person of the Trinity, by an eternal generation begetting God the Son.

Our Father. Answ. 100. God, not taken personally, but essentially; our Father in Christ, by whom we are created, by whose Spirit we are regenerated, and by whose free Grace in Christ we are adopted, and so accounted to be his sons and daughters, having all the priviledges of Children vouchsafed to us.

Thy Father. Answ. 63. Principally and chiefly thy natural Father, of whom thou art begotten and bred; and also all Superiors in age, gifts and place of Authority, whether in Family, Church, or Commonwealth.

Female.

Female. A Woman, or one of the She-kind.

To forbid. By way of authority to charge a Person not to do a thing.

A Form. A set manner of so many words to be commonly used. *Answ.* 99.

Frame of Spirit. Temper or Disposition of Spirit.

Freely. Of meer good will, without the least merit or desert.

Freedom of Will. That natural liberty of the Will, by which, of its own accord, it moves it self either towards or from an object; and is neither forced, nor by any absolute necessity determined to do good or evil.

G.

Generation. Begetting or bringing forth a child, offspring or issue.

Give. Freely to impart unto and bestow on another that which is good and suitab'e.

Ghost, or Holy Ghost, or Holy Spirit. God the holy Spirit, the third person of the Trinity, eternally proceeding from God the Father, and God the Son.

To glorify God. Highly to esteem, and to declare or make known the surpassing worth, excellency and praise of God.

Glory. *Answ.* 38. The splendor, brightness, and shining of a thing arising from the real perfection and excellency it hath above other things.

Glory. *Answ.* 37. The perfectly holy and happy estate of the souls of Believers, which at death are received into the highest Heavens, and do there behold the face of God.

Glory of God. *Answ.* 16. The admirable worth and excellency of the Divine Nature, whereby he infinitely surpasseth all Creatures, and deserves to be most highly esteem'd, prais'd, honour'd and admir'd.

Godhead. The essence, being or nature of God.

Gods. *Answ.* 45. Such as in the thoughts and opinions of vain men that err and are deceived are reputed and called Gods, but are not truly so.

Good.

Good. That which in its own nature is desirable, and fit for use and comfort of other Creatures.

Goodness of God. Whereby God is infinitely good, and kind, in, and of himself, and bountiful to all his Creatures.

Governing. Ruling, guiding, as Pilots do a Ship by its Stern and Rudder.

Gospel. Good-spell, or good mystical speech. Or the joyful news, message and glad-tidings of the Salvation of Believing and Repenting sinners by Christ Jesus, deliver'd first by an Angel, and then written by the four Evangelists, who were immediately inspired by the Holy Ghost.

Grace. Answ. 30. 86. An habit of holiness infused into, and wrought in the soul by the Spirit and the Word of God, whereby it is made conformable to the Will of God.

Growth in Grace. Increasing in grace, or a rising from one degree of grace to another.

Free Grace of God. Answ. 33. The love, favour or good pleasure of God's will, which he vouchsafes to his Elect without the least merit or desert of theirs.

Carven Image. The picture or likeness of any thing artificially carv'd or cut with any tool or instrument.

Guilt. The liableness or binding over of a person to punishment by reason of an offence committed by him.

Guiltless. Not held him guiltless. Answ. 53. So far from acquitting him as innocent, as that he will severely punish him.

II.

Grievous. Heavy, weighty, grievous.

Hallowed. Sanctified or set apart from a common to an holy use.

Hand of God. God's Almighty Power and Sovereign Rule, Authority, Government.

Hated. Whereby the soul shuns and flies from that which it apprehends to be hurtful, and desires the destruction of it.

To have a God. Answ. 45. To know, acknowledge, esteem, love and worship a thing or person as God, and our God.

Heart. The will and affections of the soul.

From the Heart. Answ. 105. Sincerely, truly, unfeignedly.

Heaven. That highest, visible and glorious structure of the Firmament, filled and beset with radiant Stars. Or, the place and state of glorious Angels and glorified Spirits, where God doth most specially and immediately manifest himself and his glory.

He'll. Descended into Hell. Not went down into the place of damned Devils and Reprobates, but continued in the state of the dead and under the power of death for a time, *Acts* 2. 27, 31. with *Psalms* 16. 10.

Hell. The place and state of damned Devils and Reprobates, where the wicked are shut out from God's favourable presence, and are punished with unspeakable torments in body and soul with the Devil and his Angels for ever.

Holy. Pure and free from sin, iniquity and uncleanness.

Holy Catholick Church. So styled from the better part of it, and that both in respect of the holiness and righteousness of Christ imputed to it; and in respect of those degrees of holiness it is endued with in this life and in respect of that Rule and Law by which it is directed to serve God in holiness.

Holiness of God. Whereby God gives himself wholly to himself, being infinitely pure and free from all evil and iniquity.

Holiness of Man. A conformity or suitableness of the whole man to the nature and will of God, whereby a man gives himself to God, in doing all for and to him.

Holy, to keep Holy. To set apart to holy uses, ends and purposes. To employ and spend the Sabbath-day in the publick and private Exercises of God's immediate Worship and Service.

To honour. Highly to esteem and reverence the worth and excellency we see in another, and to declare this our esteem in respectful and humble words and behaviour.

Humiliation. A low, mean, poor, afflicted condition.

I.

Jealous God. God, that is most highly angry with those that worship any other besides, or with himself; and this arising out of the dear love he bears to his own worship.

Jesus. A Saviour or Preserver from sin and wrath.

Image. The picture, resemblance, representation or likeness of some other thing artificially cut, graven, wrought or carv'd of any matter in any form.

Answ. 49.

Image of God. The likeness or resemblance of God.

Immediately. Presently, instantly, without any space of time coming between.

Imputed. *Answ.* 33. Christ's Righteousness imputed by God to us, i. e. God's accounting Christ's Righteousness as truly ours, as if we had in our persons performed it.

Increase. See growth in grace.

Infants. Sucking Babes that cannot speak.

Inferiors. Those that are below us in age, gifts, place or authority in Family, Church or Commonwealth.

Infinite. Without end, measure, bounds or limits of its being, time, place and perfection.

Ingrafting. Putting, or setting into, or union with.

Injurious. Doing wrong.

Iniquities. Unrighteousnesses, Sins, Transgressions, Wickedness.

Inordinate. Not rightly ordered according to the Rule.

Institute. Ordained, appointed.

Intercession of Christ. Christ's appearing as a publick person in the presence of God for us, willing, and desiring his Father to accept of his obedience and satisfaction in behalf of all his Elect, and that they may enjoy the benefits by it purchased.

Joy.

Joy in the holy Ghost. The most ravishing apprehension of God's special love, caused by the Holy Ghost, filling the heart with joy unspeakable.

Is my body and blood. Answ. 96. i. e. Sacramentally ; that is, it is the sign, seal, representation and confirmation of my body broken and crucified ; and of my blood shed for you ; and of the merits and efficacy of my death and sufferings offered to you.

To Judge. To give sentence for or against ; to acquit or condemn.

Judgment. Answ. 56. Punishment inflicted on any for an offence, according to the sentence of a Judge.

Day of Judgment. Time when Christ shall pass a general and final sentence on Angels and Men ; decreeing some to eternal life, and others to eternal death.

Justice of God. Whereby God in all things wills that which is right and just, and renders to every creature his due.

Justification. Declaring or pronouncing a person to be righteous, and freeing of him from condemnation.

K.

To keep Commandments. To observe to do what is required, and to forbear to do what is forbidden.

To keep Holy. See Holy.

To Kill. To slay, murder, to cause or effect a person's death unjustly and maliciously.

King. One that hath single and highest authority over a People.

Kingdom. Sovereign, or supream rule, power, authority or government of a People ; residing in, and managed by a single person, as chief and supream.

Kingdom of Satan. Whereby the Devil rules in the hearts and lives of wicked men, as an usurping and cruel Tyrant.

Kingdom of Grace. Whereby Christ by his Word and Spirit rules in the hearts and lives of Believers.

Kingdom of Glory. Whereby God shall reign over Angels and Saints in Heaven, and they reign with him for ever.

Kingdom

Kingdom of God's Providence. God's universal Kingdom, whereby all things and persons are preserv'd, upheld, guided and governed by the Almighty power, infinite wisdom, holiness and goodness of God.

To know God. Rightly to apprehend God to be such an one as he reveals himself to be in his word and works.

Knowledge. The right apprehension or perceiving of an Object proposed to the understanding.

L.

Law of God, or Moral Law. That perfect Rule of life and manners, at first implanted by God in the soul of Man, to be by all Mankind universally, constantly, entirely, perfectly and personally observed by them; and afterward engraven by God himself in two Tables of Stone, and deliver'd to Moses on Mount Sinai.

Liable. Lying open to, obnoxious, or subject to.

Life. Whereby the soul doth actually put forth such actions and operations as are suitable to its nature.

Living God. In opposition to dead Idols, whereby God doth put forth all such actions as are suitable to his Divine nature.

The Lord. Jehovah, the Sovereign Lord God that hath his being in and of himself, and gives being and continuance to all things.

Love. Answ. 42. Whereby the soul is carried out unto, and pleaseth it self in union with any thing that it apprehends to be good and suitable to its desires.

Live to Righteousness. To act according to the Dictates of the Spirit, and Rule of the Word of God, and to exercise all those graces that are planted in us by the Spirit of God.

M.

Maintaining. Upholding, preserving.

Make. Answ. 49. *Not make unto thee.* Not of thine own head and fancy no Image whatsoever, so as to

to give unto it any religious worship, or use it as a means of Worship.

Male. A Man, or of the He-kind.

Man. From humane, which notes unto us the ground of which Man's body was made.

Meer Man. Being only Man, and nothing else.

Mary. Exalted Lady, or Mistress, or Bitter, or one that is imbittered in spirit. The name of the blessed Virgin, wife of *Jos ph*, and mother of the Lord *Je sus* our Saviour.

Means. Middle things between two extreems, made use of to obtain an end proposed.

Members. Several distinct integral parts of a body.

Mercy of God. Whereby God pities, and is ready to help the poor creature that is in misery.

Misery. A sad wretched condition, that renders a man the proper Object of mercy.

Mind. The understanding, or that faculty of the Soul whereby we apprehend truth, discourse and argue.

Motions. *Ans.* 81. Thoughts, stirrings, lustings of the soul.

N.

Name of God. Any thing whereby God makes himself known to us, whether by his Titles, Attributes, Ordinances, Word or Works : More especially *Jehovah, Adonai, El, Elokim, Ehye.*

In the name of the Father, Son and Holy Ghost. Either by authority derived from ; or in expectation of blessing by ; or being consecrated unto the worship and service of Father, Son, and Holy Ghost.

In the name of Christ. In obedience to Christ's Command ; and in confidence of his Promises, Merit and Mediation, to ask mercy for Christ's sake.

Nation. A People born, and living together in the same Country or Kingdom.

Nature. The constitution of the whole Man, as made up of soul and body, with all the faculties of the soul and members of the body.

Works of Necessity. Such as ought not to be omitted, and yet could not be done before, nor can be done after.

Neighbour. Not only those that live nigh unto us, or are nearly related to us; but all Mankind, who are near unto us by nature, being of the same flesh and blood with us.

Neglecting of. Not doing, not minding, not regardful of.

New obedience. Such as springs from a new Principle, God's Spirit; and is performed by a new Rule, God's Word; and to new Ends, God's Glory and our own Salvation.

Not any Work. Answ. 57. None of the Works of our civil particular callings.

O.

Obedience. Whereby the rational creature sweetly joins with the will of its Superior; doing what he commands, and forbearing to do what he forbids.

Observing. Marking, taking heed to, attending upon.

Offering up. Bringing and presenting to another's acceptance.

An Office. A special charge or duty committed to one to be performed by him.

Omission. Not doing, or leaving undone something commanded.

Only Son of God. So Christ is the one alone, single, only Son of God, by eternal generation of the Father. Tho' all true Saints are God's Sons and Daughters by Regeneration and Adoption.

Ordinances of God. God's Laws, Statutes, Decrees; or those religious ways of worship which God hath appointed in his word.

Original Righteousness. That perfect conformity to the will of God with which God endued Adam in his first Creation.

Original Sin. That corruption of our whole nature drawn from our first Parents, whereby we are utterly

terly indispos'd, disabled, and made opposite to all saving good, and wholly inclined to evil.

Other Gods. Answ. 45. *To have another God, i. e.* In opinion or affection to own any thing for God that is not God; and to worship it as God, either alone or with the true God.

Our bread. Answ. 104. *i. e.* When we are in Christ, and have a just title to it in him. Or when gotten in a lawful calling by good means; or when lawfully left, or given to us, and lawfully possess'd, and us'd to the praise of God.

Our Lord. So Christ is by his Father's appointment and gift, and by his own purchase and conquest, and by our Covenant him.

P.

Parents first. Adam and Eve, the two persons from whom all Mankind descended.

To pardon. To forgive, to free from the guilt of sin, which binds us over to punishment.

Peace of Conscience. When the Conscience, apprehending God to be reconciled to it by the blood of Jesus, ceaseth to accuse and condemn; and excuses and acquits us to and before God.

Perfect. To which nothing is wanting, but it is thoroughly finish'd.

Performance. Doing thoroughly, and bringing of work to its full perfection.

Perseverance in Grace. Continuing constant, standing stedfast to the end; so as not to fall totally and finally from the state of grace.

Person. One intire, distinct, incommunicable, rational subsistence.

Person of the Godhead. An incommunicable subsistence of the divine nature, distinguish'd from every other thing and person by its personal property.

Petition. Humble desire, request, suit by word or writing.

To persuade. Fully to prevail with one by counsel or argument so as to make him willing to do a thing.

Pilate. A Governor of Judea, under Tiberius the Roman Emperor.

man Emperor, who by the Jews Instigation sentenced the Lord Jesus to death.

Portion. A certain part or measure given out to one as his due, or as that which is allotted.

Posterity. Those that follow after others; or those that proceed from others loins, or come behind others.

Power. Might or strength, whereby a person is able to do much.

Power of God. Whereby God is able to do all things possible to be done, and which are not contrary to his Nature, Truth and Will.

Practice. To act, do, perform.

To praise God. To speak well of God, to bless him, to declare his excellencies.

Preaching of the Word. Publick opening and applying of the Word by an Officer thereunto appointed and ordained.

A Preface. That which is spoken or written before another thing.

Prejudicial. Injurious, hurtful, doing wrong, as it were by fore-judging.

Preparation. Proving, or making fit and ready before-hand.

To preserve. To save or keep from hurt or danger.

Principally. Chiefly, in the first place, before and above others.

A Principle. A great and stated Truth or Maxim of any Art, Science, Discipline or Profession granted by all that profess that Art.

Priest. One whose Office it was to offer sacrifice for the expiating of Sin; and to pray and intercede for the People.

Private. Either done in families, or in secret by ourselves.

Priviledge. A special favour vouchsaf'd to some above others.

proceed from. To come or spring from.

procure. To provide; by care and study to get or obtain.

Prophaning.

Profanizing. Turning holy things to an unholy use.
To profess. Openly to own and avouch; publicly to declare before an Officer.

Promise of God. A Declaration of God's mind. wherein he engageth to do this or that good to his creature.

Promoting. Advancing, lifting up, causing to move forward.

A Prophet. One that foretels things to come; or that declares the mind and will of God to the People.

Propriety. Such a special and a peculiar interest in a thing, that it belongs to one, and to none other.

Prosperity. A joyful and happy outward estate and condition, answerable to our just desires and hopes.

Providence of God. Answ. 11.

Publick. Open, and before others.

Punishment. Pain, penalty, sufferings or torments, justly inflicted on any for an offence.

Purchased. Bought, procured or obtained with a valuable price.

Pure. Clean or free from any corrupt mixture or defilement.

Purpose. Resolving in one's mind; fixing of the Mind and Will on some peculiar thing to be done.

R.

A Reason. A just cause or argument to stir us up, either to do, or not to do a thing.

A Reasonable soul. That can discourse, and rightly draw and conclude one truth from another.

To Receive. To take, accept, embrace, or lay hold on.

To Reconcile. To make peace between those that are at variance.

Recreations. Such exercises as refresh and delight a Man after his strength and spirits are much wasted with study and labour.

To redeem. To deliver and free a Captive from slavery by paying down a valuable price or ransom.

Relation. That respect or reference which one person or thing hath to another, so that one cannot be supposed without the other.

Religion

Religion. The professed way or manner of the Worship of God: Or, a reverend fear and dread of conscience lest we should offend.

To Remember. Answ. 57. To all things past to our memory; diligently to consider a thing beforehand, and accordingly to prepare for it.

In remembrance of Christ. Answ. 96. In a frequent, holy, humble, solemn, thankful, celebration and memorial of Christ's death and sufferings, and of all those benefits which are by his death procured for and vouchsafed to the Church.

Remission. An acquittance, release, forgiveness, pardon of an offence committed against a law.

To renew. To make new again; or to restore a thing to its first and primitive perfection. *Repentance unto life.* Answ. 88.

Represented. Lively set forth, or as it were brought into presence, and laid before us.

To require. To demand, exact, or command, by way of authority.

To rest upon Christ. To stay ourselves upon, to put trust and confidence in Christ's Merits and Mediation.

God rested. Answ. 57. God ceased from creating any more distinct kinds or sorts of things.

To restrain. To hold back as with a bridle; to keep in within certain bounds and limits.

Resurrection. Rising again of the Body from the state of death.

To reveal. To take off a vail, or any thing that covers a thing from being seen; to discover or make known.

Reverence. An humble awe and fear, mixt with love and honour, arising from the apprehension of a Superior's excellency.

Righteousness of Man. A sincere and constant purpose and endeavour to give to our selves and others that which is due.

Righteousness of Christ. The holiness of Christ's nature, together with his most perfect, active, and passive obedience, which he performed to the Law of God.

A Rule. Any instrument or means whereby we are guided in doing of any thing.

S.

Sabbath-day. A day of holy rest, or a time set apart for holy rest, and ceasing from the ordinary labours of our particular Calling.

Sabbath Christian. First day of the week kept holy to God by Christians that profess faith and obedience unto Christ.

A Sacrament. Formerly an Oath taken by Soldiers to be true and faithful to their General: Now used for a Mystical Ceremony, or Outward Sign in Religious Worship, representing some inward Grace.

A Sacrifice. Any living thing slain and offered up to God to purge and expiate sin, or pacifie God's wrath against sin.

Salvation. Perfect freedom from all temporal, spiritual, and eternal evil, and possession or enjoyment of all good.

Sanctification. Making holy, separation, or setting apart from a common to an holy use; cleansing and purging from filth; peculiarly devoting a thing to God.

Satan. That malicious adversary or enemy, the Devil.

To Satisfie. To fulfil one's desire; or to do that which fully contents a person, so that he requires no more.

Scriptures. The holy Writings of the Prophets, and Apostles, and holy Men, inspired by the holy Ghost, written for the perfect and perpetual Instruction and Comfort of the Church.

Sealed. Confirmed and ratified, as publick Notaries do Instruments, by setting their Seals thereto.

Sense. Feeling, or clear apprehension.

Sensible. Which may be perceived by the outward senses, as eyes, taste, smell.

The Seventh day. Every Seventh day after six days beflowed in labour. *Ans.* 57.

Shalt labour. *Ans.* Thou mayest labour, I allow thee and give thee leave to labour.

A Sign. A mark or token of something else.

To Signifie. Plainly to shew, or express by a sign, or to give knowledge by a sign.

Sitting at God's right hand. Advanced to highest favour with God; and having all power and authority over the Church and the World given into his hand.

Son of God. God the Son, the second Person in the Trinity, eternally begotten of the Father.

Sons of God. True Believers, who being regenerated and born again, are admitted into the state of God's Children by Adoption.

Sovereignty of God. God's highest power, dominion and authority over Men, to do by them, for them, and upon them, whatever himself pleaseth.

Soul of Man. That essential part of a Man whereby he lives, moves, understands, wills, and puts forth all living acts.

A Spirit. A spiritual substance, without matter, body, or bodily parts.

Spiritual nourishment. Strengthening and confirming grace in the soul.

Stranger. A Foreigner, one of another Family, City, Country.

To Subdue. To bring under the yoke.

To Submit. Humbly to lye down under; meekly and patiently to yield up one's self unto another's will and dispose.

Substance. A being that subsists of it self, and is the subject of accidents.

To suffer. To bear, endure, or undergo that which is painful.

Summ. The brief, short, or chief heads and substance of a larger matter.

Summarily. Briefly, or in few words.

Superiors. Those that are above us, in age, gifts, place, or authority, in Family, Church, or Commonwealth.

To Support. To stay, bear, keep, or hold up from sinking.

T.

Temptation. Proof, essay, trial, or endeavour to make one to sin.

Lead us not into Temptation. Do not stir up Tempters to perswade us to sin. Do not permit and suffer us to sin. Do not withhold or withdraw thy supporting grace, and leave those to fall that are no way able to stand of themselves against Temptation.

Tendeth to. Maketh towards, or is, or may be a cause or occasion of.

Testament. A person's last will declared by word or writing before witnesses.

Testament Old. The Books of Moses, Psalms, and the Prophets, given to the Jews, wherein God's Covenant of Salvation by Faith in Christ is held forth under Types, Promises, Sacrifices, all foresignifying Christ the Messiah then to come.

Testament New. The Books of the Evangelists and Apostles, wherein Life and Salvation is fully and clearly held forth to all Nations and Persons that shall believe in Christ, who now is come, and hath sealed God's Covenant of Grace with his own Blood.

Testimony. Bearing witness, or evidence given for confirmation of a Truth.

This day. Answ. 104. i. e. That is, either bread for a day only, or so much as sufficeth for this day, or according to the day; that is, that which is fit and convenient for us in this our present state.

Thou. Answ. 45. Every peculiar person, of what state or condition soever.

Thou. Answ. 57. Any Superior in Family, Church, or Commonwealth.

Thought. The first motions of the mind or understanding.

Thy God. Answ. 43. A God in Covenant with thee, that have freely given thee an interest in my All-sufficiency, and expect the performance of thine engaged duty.

Thy work. Answ. 57. All the works of thy particular calling for thy own temporal benefit and profit.

Titles of God. Such as are given to God to manifest his Honour, Dignity, Dominion, Excellency, as King of Kings, Lord of Lords, Father of Lights.

Transgression. Going beyond or beside our due bounds and limits.

Transgression actual. A particular omission of some duty required, or commission of some sin forbidden, by the Law.

Tree of knowledge of good and evil. So called from the event ; for man by eating of it came experimentally to know what good he had lost, and what evil he had plunged himself into.

True God. Not a bare conceit of our heads and fancies, but a God indeed, in opposition to Idols which are only supposed to be gods in the opinions of the Worshipers.

Truth. The full agreement of the words and actions with the thoughts and intentions of our minds.

Truth of God. Whereby God is indeed the very same in his being, words and works, which he declares himself to be.

V.

Vain, to take in vain. *Ans.* 53. To no good purpose or end ; ignorantly, irreverently, profanely, superstitiously, or wickedly.

Virtue. Inward power, force, or efficacy. *Ans.* 91.

Virgin. A Woman that never knew Man in a carnal manner.

To Visit. Like a Judge riding Circuit to observe Disorders, and to punish Offenders proportionably to their offences.

Unchangeable. That which neither doth nor can change or alter, but is always the same in being, place, and working.

Unchaste. Lewd, wanton, unclean.

Unnecessary. That which is not needful to be done or had.

Uniting. Making one with, or joining two things together.

Unjustly. Wrongfully, without just cause, contrary to Law, Reason, and Equity.

Unworthily. *Ans.* 97. Unfitly, unpreparedly, not so as becomes that holy Ordinance.

W.

Will of Man. That faculty of the reasonable soul whereby a man chooseth or embraceth a real or seeming good, and refuseth or avoids a real or seeming evil.

Will of God secret. Whereby God doth most freely, unchangeably, and effectually chuse or refuse, approve or disapprove, whatever he knows and judgeth to be truly good or evil.

Will of God revealed. The word of God in the holy Scriptures, which makes known the mind of God to Man.

Wise. Whereby we rightly understand things, and make a right use of that knowledge in ordering our selves and actions for the best.

Wisdom of God. Whereby God doth perfectly and infallibly know himself, and all things past, present, and to come; and perceiving the best reason of all things, doth order them, with all actions and circumstances, most suitable to their proper ends.

Witness. Testimony, or publick assertion, and giving evidence for the clearing and deciding a matter in controversy.

Work. Not do any work. Answ. 52. None of the works of our civil and particular callings, and worldly employments.

Word of God. The Will of God revealed and declared in the Scriptures of the Old and New Testament, teaching Man what to believe, do, and leave undone.

World. Answ. 28. Angels, and all Mankind.

World. Answ. 59. The whole beautiful and orderly frame of all things created, preserved, and governed by God.

Worship of God internal. Answ. 46. Humbling and abasing our selves before God, while we reflect on his Majesty; and making God the chief object of all the faculties of the soul, adoring, chusing, loving him.

Worship of God external. Answ. 50. That outward way or manner of serving God which he hath appointed in his Word.

Worthy Receivers. Answ. 96. Not meritorious, but meet and fit; such as receive the Lord's Supper so as becomes the nature, and is answerable to the end of the Lord's Supper.

Wrath of God. God's revenging Justice most fiercely burning against sin.

Z.

Zeal. The heat, fervency and intention of the Affections.

BOOKS Printed for Tho. Parkhurst, at
the Bible and Three Crowns in Cheap-
side, near Mercers Chappel.

Discourses and Sermons on several Divine Subjects,
by the Reverend and Learned Divine, *David*
Clarkson, B. D. sometime Fellow of *Clare-Hall* in
Cambridge. Folio.

A Body of Practical Divinity, consisting of above
176 Sermons on the Lesser Catechism, composed by
the Reverend Assembly of Divines, by *Thomas Watson*,
formerly Minister of *St. Stephens Walbrook*, *London*.
Folio.

Expository Notes, with Practical Observations on
the Four Holy Evangelists. Wherein the Sacred Text
is at large recited, the Sense explained, Doubts resol-
ved, Controversies decided, Reflections avoided,
seeming Contradictions reconciled, and the instructive
Example of the Holy JESUS recommended to
our Imitation. By *William Burkit*, Vicar and Lectu-
rer of *Dedham* in *Essex*. Folio.

The whole Works of the Reverend Mr. *John Fla-
vel*, late Minister at *Dartmouth* in *Devon*. In Two
Vol. Folio. As also single.

The History of *New-England*, from its first planting
in the Year 1620. unto the Year of our Lord 1698.
In Seven Books. By *Cotton Mather*, Minister of the
North Church in *Boston*, *New England*. Folio.

1. Of Thoughtfulness for the Morrow. With an
Appendix concerning the Immediate Desire of Fore-
knowing Things to come.

2. The Redeemer's Tears wept over lost Souls, in
a Treatise on *Luke* 19. 41, 42. With an Appendix,
wherein somewhat is occasionally discoursed concern-
ing the Sin against the Holy Ghost, and how God is
said to will the Salvation of them that perish.

3. Of Charity in reference to other Mens Sin.

4. A Sermon directing what we are to do after a strict Enquiry, whether or no we truly love God.

5. Two Sermons preach'd upon these Words, *Teild your selves to God.*

6. A Funeral Sermon for Mrs. *Esther Sampson*, late Wife of *Henry Sampson*, Doctor of Physick, who died Nov. 24. 1689.

7. The Carnality of Religious Contention. In Two Sermons, preached at the Merchant's Lecture in Broadstreet.

8. A Calm and Sober Enquiry concerning the Possibility of a Trinity in the Godhead. In a Letter to a Person of Worth, occasion'd by the lately published Considerations on the Explications of the Doctrine of the Trinity. By Dr. *Wallis*, Dr. *Sherlock*, Dr. *Cudworth*, &c. Together with certain Letters (hitherto unpublished) formerly written to the Reverend Dr. *Wallis* on the same Subject.

9. A Letter to a Friend concerning a Postscript to the Defence of Dr. *Sherlock's* Notion of the Trinity in Unity, relating to the Calm Enquiry on the same Subject.

10. A View of that part of the late Considerations address'd to *H. H.* about the Trinity, which concerns the Sober Enquiry on that Subject.

11. A Funeral Sermon on the Death of that pious Gentlewoman Mrs. *Judeth Hammond*, late Wife of the Reverend Mr. *George Hammond*, Minister of the Gospel in *London*.

12. Mr. *Richard Adams's* Funeral Sermon.

13. Mr. *Matthew Mead's* Funeral Sermon.

14. The Redeemer's Dominion over the Invisible World.

15. The Living Temple; or a designed Improvement of that Notion, that a good Man is the Temple of God. Part I. Concerning God's Existence, and his Conversableness with Man, against Atheism, or the Epicurean Deism.

16. The Living Temple. Part II. Containing Animadversions on *Spinoza*, and a French Writer pretending to confute him. With a Re-capitulation of the former Part, and an Account of the Destitution and Restitution of God's Temple among Men. These Sixteen published by *John Howe*, M. A. Minister of God's Word, and sometime Fellow of *Magdalen College, Oxon.*

A plain Method of Catechising; with a preparatory Catechism, shewing that Ministers, Parents and Masters, ought to be faithful Teachers of the first Principles of the Christian Doctrine; and the Ignorant, Young and Old, ought to be diligent Learners of the Principles of the Christian Doctrine. By *Thomas Doelittle*, M. A. in Compassion to the Ignorant, both Young and Old. The Fourth Edition, compared by the Author with his Manuscript.

The Believer's Duty towards the Spirit, and the Spirit's Office towards Believers; or a Discourse concerning Believers not grieving the Spirit, and the Spirit's sealing up Believers to the Day of Redemption. Grounded on *Ephes. 4. 30.* By *Henry Hickman*, B. D.

A Discourse of Angels, their Nature, and Office, or Ministry. Wherein is shewed what excellent Creatures they are, and that they are prime Instruments of God's Providence, and are employed about Kingdoms, and Churches, and single Persons, and that under Jesus Christ, who is the Head of Angels as well as Men, and by whose Procurement Angels are ministering Spirits for sinful Men; also something touching Devils, and Apparitions, and Impulses; with a practical Improvement of the Particulars handled; and of the whole Doctrine of Angels, especially for the promoting of an Evangelical Life.

Two Letters, written by the Right Reverend Dr. *Thomas Barlow*, late Lord Bishop of *Lincoln*, concerning Justification by Faith, to a Minister of his Diocels. Published from his Lordship's Original Copy,

toge-

together with the Minister's Letters that occasion'd them.

Wilful Impenitency the Gospel Self-murder; all they who are guilty of it Apprehended, Tried and Condemned. Preached at *Rockford* in *Essex* long before his Death, by that late Able and Faithful Minister of Jesus Christ, *William Fenner*.

A Paraphrase on the New Testament, with Notes Doctrinal and Practical. By the late Reverend Mr. *Richard Baxter*.

The Rod or the Sword, the present Dilemma of the Nations of *England*, *Scotland* and *Ireland*, Considered, Argued and Improved. In a Discourse from *Ezek. 21. 13.* By *Robert Fleming*, V. D. M.

Divine Comforts Antidoting Inward Perplexities of Mind. In a Discourse upon *Psal. 94. 19.* By *Tho. Sharp*, late Minister of the Gospel at *Leeds*.

The True Notion of Imputed Righteousness, and our Justification thereby; being a Supply of what is wanting in the late Book of that most Learned Person Bishop *Stillingsfleet*, which is a Discourse for reconciling the Dissenting Parties in *London*; but dying before he had finished the two last and most desired Chapters thereof, he hath left this main Point therein intended without Determination. By the Reverend M. S. a Country Minister.

An Abridgment of the Life of the Reverend Mr. *Richard Baxter*, in 8vo.

An Account of the Life and Death of Mr. *Philip Henry*, Minister of the Gospel near *Whitechurch* in *Shropshire*, who died *June 24. 1696.* in the 65th Year of his Age. With Dr. *Bates's* Dedication. The Second Edition.

A Funeral Sermon upon the Death of *Joseph Barret*, Son of the Reverend Mr. *John Barret*, Minister of the Gospel in *Nottingham*; preached by *John Whitlock*, Jun. To which is added, An Account of his Life, and his Evidences.

Experiences, Holy Resolves, Divine Meditations, and his constant Course of Self-Examination; being part of an exact Diary, written by his own Hand.

The Remains of Mr. *Joseph Barret*, Son of the Reverend Mr. *John Barret*, Minister of the Gospel in *Nottingham*; being the Second Part, taken out of an exact Diary, written by his own Hand.

1. Catholick Theology. In Three Books. Of Pacifying Principles, of Pacifying Praxis, of Pacifying Disputations against some real Errors which hinder Reconciliation. Folio.

2. Disputations of Original Sin, as from *Adam*, and as from our nearer Parents. Published at the Invitation of Dr. *Tho. Tully*. 8vo.

3. A Moral Prognostication of what must be expected in the Churches of *Christendom* till the Golden Age returns. 4to.

4. Church History of the Government of Bishops and their Councils abridg'd; including the chief Part of the Government of Christian Princes and Popes, and a true Account of the most troubling Heresies till the Reformation. 4to.

5. A Search for the English Schismatics, by the Case of Character of the Diocesan Canoneers, and the present meer Nonconformists. 4to.

6. A Second true Defence of the meer Nonconformists against the untrue Accusation of Dr. *Edward Stillingfleet*, and some Notes on Dr. *Glanvil's* Zealous and Impartial Protestant. 4to.

7. The Dangerous Schismatick clearly Detected, and fully Confuted. Occasioned by a Resolver of Three Cases about Church Communion. 4to.

8. Catholick Communion defended in unnecessary Separation, discovered in the Reasons of the Author's concurred Communion with the Parish Churches. 4to.

9. The English Nonconformity as under King *Charles the II.* and King *James the II.* truly Stated and Argued, with the Order of the Quarter-Sessions at *Exeter* for the County, urged by the Bishops, which calls for our Defence. 4to.

10. A

10. A Treatise of Knowledge and Love. Compared in Two Parts: Of false pretended Knowledge; and, Of true saving Knowledge and Love. 4to.

11. The Glorious Kingdom of Christ described, and clearly vindicated, against Mr. *Tho. Beverley*. 4to.

12. A Reply to Mr. *Tho. Beverley's* Answer to the Reasons against his Doctrine of the Thousand Years, Middle Kingdom, and of the Conversion of the Jews. 4to.

13. Of National Churches: Their Description, Institution, Use, Preservation, Maladies and Cure; partly applied to *England*. 4to.

14. Against the Revolt to a Foreign Jurisdiction, which would be to *England* its Perjury, Church-Bane and Slavery. In Two Parts. Containing many Endeavours to introduce it, and Confutation of all Pretences for it. Dedicated to Dr. *Tillotson*, Arch-Bishop. 8vo. All these 14 by *Richard Baxter*.

A New Creature: Or, A Short Discourse opening the Nature, Properties and Necessity of the great Work of the new Creation upon the Souls of Men.

A Family Altar erected to the Honour of the Eternal God: Or, A Solemn Essay to promote the Worship of God in private Houses.

Baptismal Bonds renewed: Being some Meditations on *Psalms* 50. v. 5.

The Best Entail. Or, Dying Parents Living Hopes of their Surviving Children grounded on the Covenant of God's Grace.

Sure Mercies of *David*: Or, A Second Part of Heart-Treasure; wherein is contained the Sum and Substance of Gospel Mercies purchased by Christ, and promised in the Covenant of Grace, for the Saints Defence, and Settlement, and Encouragement, in Shaking and Backsliding Time; being some Meditations on *Isa.* 55. 3.

The Conversion of the Soul: Or, A Discourse explaining the Nature of that Conversion which is Sincere and Directing, and perswading to leave their Loving Sin and Death, and turn to God and live.